OF
Fundamentals
Thomas Brailsford is owner of this Book
IN A
NOTION
referring to
PRACTISE.

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OF FUNDAMENTALS.

CHAP. I.

The Notation of the word Fundamental.

§. 1. IN this inquirie, the *literal* notation of the word [*Fundamentals*] muſt firſt be examined and reſolved on, as the *Groundwork* of this whole diſcourſe. And herein the moſt advantageous *method* and leaſt liable to miſtake will be to proceed by theſe degrees:

§. 2. Firſt, that the word *Foundation* being a *relative*, and, as it is uſed in our preſent diſquiſition, a *figurative* word, it will be needfull to premiſe wherein this *relation*, and wherein this *figure* doth conſiſt, it being evident, what *Ariſtotle* ſaith, that the whole being of any *relative* is πρός τι, in order to that whereto it hath *relation*, and ſo likewiſe that

Foundation is a relative and figurative word.

ſome *primary literal* ſignification is prerequired to that other of *Metaphorical* or *Figurative*. And accordingly it will here be ſoon reſolved, that a *foundation*, being *primarily* of uſe in *Architecture*, hath no other *literal* notation but what belongs to it in *relation* to an *houſe* or other *building*, nor *figurative*, but what is *founded* in that and *deduced* from thence.

The relation of it to ſuperſtructure.

§. 3. But then ſecondly, it is not every *building* to which a *foundation* referres (ſome *ſtructures* being *erected* without any *foundation*) but ſuch as is *cemented* and faſtned to ſome *firm*, *ſtable* body under *ground*, i.e. to a *foundation*; We are taught this *diſtinction* by our *Saviour*, *Mat.*7. that an *houſe* may be (and is ſometimes) ſet upon the *ſand* (or upon the *earth*, *Lu.* 6. 49. and is then ſaid to be χωρὶς θεμελίου, *without a foundation*) not alwaies ἐπὶ τὴν πέτραν, *upon a rock*, and though the word οἰκοδόμησε, *building*, be there uſed of both thoſe, yet the τεθεμελίωτο, *being founded*, is applied only to the latter v. 25. And the diſtant *fates* of thoſe two ſorts of *houſes*, which is there ſet down, together

Building on the ſand, and on a rock.

gether with the *character* of the *Architects*, the *fooliſh* and the *wiſe*, will aſſure us that this which we now inſiſt on, is no *nicety*, for aſſoon as ever the *rain deſcended*, the *floods came*, and the *windes blew* and *beat* upon that *houſe* of the *fools* erecting, the *houſe fell* (and *brake* to pieces, *the fall thereof was great*) v. 27. Whereas all the *violence* and *importunitie* of the ſame *ſtorms*, and *windes*, and *torrents* could make no impreſſion on the other *pile* of the *skilful Architects* erecting, upon this one account, τεθεμελίωτο γὰρ, *for it was founded upon a rock*. And ſo in like manner the difference is ſet by the *author* to the *Hebrews* betwixt σκηνὴ, the *moveable tent* or *tabernacle*, and θεμελίους ἔχουσα πόλις, *a citie that hath foundations*, *Heb.* 11.10. which is all one with the ἀσάλευτος βασιλεία, *the kingdome that cannot be ſhaken* or *moved*, *Heb.* 12.28.

§. 4. And the difference of *building* upon the *earth* or *ſand*, from that other of *ſuperſtructing* or *founding* upon a *rock*, is obſervable in this, that though the *whole* body or bulk of the *earth* or *ſand* be of an *heavy*, and The difference between them.

ſtable nature, yet the *ſurfice* or upper part of either of them, but eſpecially of the *ſand*, is ſo *light* and *ſoluble*, that there is no way imaginable to *cement* or faſten any thing to it, any more then to the *aire* or *water*, wheras to a *ſtone* or *rock*, which being it ſelf *firm*, is alſo faſtned *deep* within the *earth*, a *ſuperſtructure* of any proportionable magnitude may be ſo faſtned, that without a σεισμὸς or *conculſion* of the *earth* it ſelf, (which *ſhaketh* the *foundations*, *Act.* 16. 26.) the *building* ſhall not be *ſhaken*, and therefore *Coloſſ.* 1. 23. τεθεμελιωμένοι *built on a foundation*, is equivalent to ἑδραῖοι, *firm*, and oppoſed to μετακινούμενοι, *moved*, and ſo *Chriſt* ſuppoſes in another *parable*, that the *gates* of ἅδης, the ſtrongeſt *oppoſition* imaginable in nature ſhall not *prevail* againſt that *houſe* which is thus *built*, *Mat.* 16. 18.

§. 5. Thirdly then, the *figurative* or *metaphorical* notation of this word, and not the *primarie* or *literal*, being that which belongs to this place, and yet that bearing a direct *proportion* to the *literal*, and ſo requiring a *proportionable relation* to ſome *figurative*

building

building or *ſuperſtructure*, in order to which it may be ſtyled a *foundation* or *fundamental*, the next, and that indeed the *Principal Enquirie* will be, what *ſuperſtructure* it is to which this *Foundation* doth referre, or in reſpect to which peculiarly any *article* of *Faith* may be denominated *Fundamental*.

The Superſtructure to which Foundation here relates.

§. 6. And to omit the mention of all others, which have no appearance of *pretenſion* to this matter, two only *fabricks* or *ſuperſtructures* there are, which can come into this competition, each called by the name of οἰκία or οἶκος *houſe*, The firſt οἰκία πατρός, *my fathers houſe*, *Joh.* 14. 2. The ſecond (with little change) οἶκος θεοῦ, *the houſe of God*, 1 *Tim.* 3. 15. The firſt is evidently *Heaven*, the place whither *Chriſt* was then going, as their *harbinger* to *prepare* for them; The ſecond is expreſly ſaid to be the *Church*, in the words immediately ſubſequent; ἥτις ἐστὶν ἐκκλησία θεοῦ ζῶντος, *which is the Church of the living God*, the *Church of God*, in oppoſition to the *Idol-Temples*, the *Church of the living God*, in oppoſition to the *liveleſſe* falſe *deities*, the *Diana* of the

Two ſorts of Superſtructures.

Heaven.

The Church.

Epheſians and the like, whoſe *pictures* were *inſhrined* and adored in thoſe *heathen Temples*; And each of theſe are *metaphorical buildings* (anſwerable to the *figurative foundations*) and being capable of two ſorts of conceptions, either as they are in *fieri*, in *building*, or as in *facto eſſe*, when they are already *built*, they may here ſignifie the *repleniſhing* or *peopling* of theſe two, 1. bringing *ſaints* to *heaven*, and 2. *proſelytes* into the *Church*, or elſe by a *Metonymie* of the adjunct, they may denote 1. that *Celeſtial*; and 2. that *Chriſtian* condition, which is in either of them enjoyed, the ſtate of *bliſſe* in the one, and the ſtate of *Chriſtian obedience* in the other.

§. 7. In proportion then to theſe two *ſuperſtructures*, two notions of *Fundamentals* may be conceived, one ſignifying that whereon our *eternal bliſſe* is *immediatly*, and *regularly* ſuperſtructed, the other whereon our *obedience* to the *faith* of *Chriſt*, giving up our *names* to him, is *founded*, the one in order to our *living happily* and *eternally* in another world, the other to our *living ſoberly*, and *juſtly*,

ly, and *piouſly* in this world.

§. 8. And if the former were it, wherein our preſent ſearch were terminated, if the queſtion were, what were now *fundamental* to *bliſſe* or *heaven*, then 1. there could be no reaſon to explain the *fundamentals*, as by conſent of parties they are explained, by the *credenda*, matters of *belief* or *faith*; for though the *acknowledgment* of *Gods veracity*, and the *explicite*, unſhaken *belief* of *all* that is *revealed* to him by *God*, be the ſtrict *duty* of every *Chriſtian*, and the *disbelieving* of any ſuch *affirmation* of *Gods*, is *ſin*, and *damnable*, yet the *foundation* being that which ſupports the *ſuperſtructure* to which it *relates immediately*, and without the intervention of any thing elſe, 'tis certain, that *eternal bliſſe* is not *immediatly ſuperſtructed* on the moſt *orthodox beliefs*; but, as our *Saviour* ſaith (*if ye know theſe things, happy are ye if ye doe them*) the *doing* muſt be firſt *ſuperſtructed* on the *knowing* or *believing*, before any *happineſſe*, or *bliſſe*, or *heaven* can be *built* on it; and without all queſtion the *agenda*, the things that are to be *done*, *work-*

Heaven cannot be it, for two Reaſons.

The firſt.

of *piety* and *juſtice*, &c. are as neceſſarily required to *found* our bliſſe, to bring us to *heaven*, as the *belief* of any the moſt pretious *Articles* can be ſuppoſed to be; and therefore it may be juſtly feared, that the *title* of *Fundamentals*, being ordinarily beſtowed on, and confined to the *doctrines* of *faith*, hath occaſioned that great *ſcandal*, or *block* of *offence* in the *Church* of *God*, at which ſo many *myriads* of *ſolifidians* have ſtumbled, and fallen irreverſibly, by conceiving *heaven* a *reward* of *true opinions*, of which, *vicious practiſes*, though never ſo *habitually* and indulgently continued in, to the laſt, would never be able to deprive them; which as it hath been the disjoyning of that καλλίστη ζωωρὶς, *moſt excellent yoke*, of *faith* and *good works*, and hath betrayed many knowing men to moſt unskilful and ridiculous *preſumptions*, and *ſecurities* in *ſin*: ſo can it not well be provided againſt, without the *diſcovering*, and *renouncing* of this *falſe*, and ſubſtituting a *truer* ſtate of this queſtion.

The ſecond. §. 9. *Secondly*, If this were the notion of *Fundamentals*, there could be no

no *certain* way of *judging* what are ſuch, the excuſe of *invincible ignorance* being, in the farre greateſt number of men, ready to be *confronted* againſt the *neceſſity* of their *believing all* the ſeverals of any ſuch ſuppoſeable *Catalogue*; And for that *ſuppletorie* of an *implicite belief*, which is by the *Romaniſt* conceived to be of uſe and *ſufficient* for thoſe, who are not capable of an *explicite*, whatſoever degree of truth can be conceived to be in that, it muſt be founded in the *contradictorie* to the preſent *pretenſion*; for were it once granted that the *belief* of ſuch *articles* were *fundamental* to *heaven*, it were not imaginable that they which have not heard, ſhould ever arrive thither, When that, which by S. *Paul's* authority is become a known *maxime*, was before demonſtrable in it ſelf, and is ſo ſuppoſed by his argument, *Rom.* 10.14. that *faith cometh by hearing*, and that they *cannot believe* what they have *not heard*. Many other inconveniences there are conſequent to this ſtating of this *queſtion* (and particularly that of which our *experience* hath given us evident

evident *demonſtration*, that by thoſe which thus ſtate it, there hath never yet been aſſigned any definite *number*, or *Catalogue* of *Fundamentals* in this ſenſe:) but I ſhall no farther enlarge on them.

Fundamental to a Church, to Piety and Chriſtian life.

§. 10. The other notion of *Fundamentals*, is that whereon I ſhall more confidently pitch (as that which will remove, in ſtead of multiplying, difficulties, and accord all, which either the *Scriptures*, or the *Antients* have aſſerted on this ſubject) thereby underſtanding that which was deemed neceſſary to be laid by the *Apoſtles* and other ſuch *Maſter-builders*, as a *foundation* to the peopling or repleniſhing (or bringing in *proſelytes* to) the *Church*, and ſo to the ſuperſtructing *Chriſtian obedience* among men; In which reſpect it is, that as the *Church* of *Corinth* (and ſo any other *ſociety* that hath received the *faith* of *Chriſt*) is called θεοῦ γεώργιον, *God's plantation*, 1 *Cor.* 3. 9. ſo it is alſo called θεοῦ οἰκοδομὴ *God's building*, a *ſtructure* erected by his *artificers*.

This notion of Fundamental confirmed.

§. 11. That this hath been eſteemed the due and proper acception of this

this word, I ſhall teſtifie by this one evidence, which I acknowledge to have given me the firſt hint of this notion, the words of the great *Champion* of the *Catholick Faith* ſet down in the *Councel* of *Nice*, S. *Athanaſius* in *Epiſt: ad Epictetum*, where ſpeaking of the *Confeſſion* of *Faith* eſtabliſhed by the *Canons* of that *Councel* againſt the *Arian*, and other *Hereticks*, he hath theſe words, Ἡ γὰρ ἐν αὐτῇ ὁμολογηθεῖσα πίστις αὐτάρκης ἐστὶ πρὸς ἀναίρεσιν μὲν πάσης ἀσεβείας, σύστασιν δὲ εὐσεβείας ἐν Χριστῷ, *The faith confeſſed by the Biſhops in that Synod according to the divine Scriptures is of it ſelf ſufficient for the averting of all impiety, and the eſtabliſhment of all piety in Chriſt.* by S. *Athanaſius.* Theſe words of that eminent *Father* of the *Church* might be of ſome farther uſe, toward the due underſtanding of the *articles* of the *Niceme* and *Athanaſian Creeds*, but at the preſent the advantage of them will be but *general*, that the way of *meaſuring* and defining the *neceſſity* of any *articles* of *faith*, (the ἀναγκαῖα εἰδέναι, *neceſſaries to be known*, as *Juſtine Martyr* ſpeaks, placing under that

that head, the *Creation* of the *world*, the *framing* of *man*, the *immortality* of the *ſoul*, and *judgment* to *come*, Παραινέ: p. 9.) is by the αὐτάρκεια or *ſufficiencie* of them to enable the *teacher* to perſwade *good* life, to ſupplant thoſe *vices*, which Chriſt came to baniſh out of the world, and to *radicate* thoſe *virtues* which he came on purpoſe to *implant* among men, which is directly that notion, or *Character* of *Fundamentals*, which we have now given, thereby ſignifying thoſe *articles* of the *Faith*, on which all the parts of *Chriſtian piety* and *obedience* (and none of *impiety* or *diſobedience*) may be regularly *ſuperſtructed*, or in conſequence to which, being once *revealed*, and *believed*, all rational or conſidering men, when *Chriſtian* life is propoſed to them, muſt diſcern themſelves obliged to entertain it, to forſake in every branch their *unchriſtian courſes* of ſin, and to betake themſelves to an *uniform* obedience to the *commands* of *Chriſt*; From whence, I ſuppoſe, it is, that the word οἰκοδομεῖν, *building* or *edifying*, is uſed every where in the *New Teſtament* for *improving* or *advancing* in

Edifying.

in *Christian practise* and the *duties* of good life, as laying the *foundation* is *preaching* the *faith* of *Christ* among them, 1 *Cor.* 3. 11. On which saith *Theophylact*, Μεθ' ὁ δεξόμεθα τὴν θεμέλιον τῆς πίστεως, ἐποικοδομοῦμεν ἕκαστος -- ἀγαθὰς πράξεις &c. *After we shall have received the Foundation of Faith*, i. e. the *Faith of Christ*, as the *Foundation*, we *build upon it*, *every one*, *good actions of all sorts* and *degrees*, as he there specifies, making the *Christian actions* of *life* to be the *superstructure*, to which this *Foundation* referres, and in *relation* to which, it is called a *Foundation*. So *Theophylact* on *Heb.* 6. 1. makes the τὸ περὶ πίστεως διδάσκεσθαι, their being *instructed in the Faith of Christ*, to be περὶ τὴν ἀρχὴν στρέφεσθαι, *to deal only in the beginning*, the *elements*, the *first* and most *imperfect rudiments*, ὥσπερ εἰσαγωγικούς τινας, such as *novices*, *beginners*, they that are but now upon their *entrance*, are wont to be conversant in, whereas the *superstructing good life* on this, is, saith he, ἐπὶ τὴν τελειότητα φέρεσθαι, *being carried to perfection*; and again in yet plainer words, Ἀρχὴ μὲν γὰρ, καὶ θεμέλιος ἡ πίστις, καὶ ἄνευ ταύτης οὐδὲν ἑδρα-

σθήσεται

ἀρχὴ &c. *The Faith is the beginning,* and *the foundation,* and *that without which nothing ſhall* or *will be firmly built*; ſtill making the *Faith,* or *belief* of the *Articles* the *foundation,* in reſpect of the ἄριστος βίος *the excellent Chriſtian life*, which was by the *Apoſtles*, and *Chriſt* deſigned to be *built* on it.

CHAP.

CHAP. II.

The Diviſion of the diſcourſe into four parts, What are Fundamental in General.

§. 1. THe *notion* of the word being now explained, that which is yet behinde will be regularly reducible to theſe *four* heads, *Firſt*, What thoſe things are in *General*, and then in *particular*, to which this notion of *Fundamentals* belongeth, and withall, what *propriety* all and each of theſe have toward the ſupporting this *ſuperſtructure*, the *planting* a *Church* of *Chriſtian livers*. 2dly, What are the *particular branches* of this *ſuperſtructure*. 3dly, What *Doctrines* there are infuſed among *Chriſtians*, which are moſt apt to *obſtruct* or *intercept* the *ſuperſtructing* of *Chriſtian life*, where the foundation is laid. 4dly, What things are *neceſſary* to the *erecting* of this *ſuperſtructure* on this *foundation* already laid, whether in a *particular Chriſtian*, or eſpecially in a *Church*, or *ſociety* of ſuch. Four branches of diſcourſe propoſed.

§. 2. The *General* way of defining what theſe *fundamentals* are, muſt in all The General way of defining Fundamentals,

reaſon be taken from the *practiſe* of the *Apoſtles*, as the *interpreter* of *God's appointment*, and judgment in this matter. For it being certain that the *Apoſtles*, which had a *commiſſion* from *Chriſt* to *preach*, and admit *diſciples* over all the *world*, to bring *impenitent Jewes*, and *Idolatrous Gentiles* to the *obedience* of *Chriſt*, were by him alſo *directed* in their way, *counſelled* in the choice of the fitteſt *means* of performing ſo great a work, the *argument* will be infallibly concluſive on both ſides, *poſitively*, and *negatively*, that whatever the *Apoſtles* joyntly agreed on, at their entrance on their ſeveral *Provinces*, to be the ſubject of their firſt *Sermons* in all their travails, that was by them (and conſequently by *God* himſelf) deemed *fundamental*, in our preſent ſenſe, and whatever was not by them thought thus *neceſſary*, muſt not by us be obtruded on, or forced into that *Catalogue*.

by what the Apoſtles taught every where.

§. 3. For the c'earing of this, it is firſt evident that there was in the *Apoſtles* times ſuch a *foundation* laid (θεμέλιος κείμενος) in *every Church*, as in that of *Corinth*, 1 *Cor.* 3. 11. ſtyled

The foundation laid, 1 Cor. 3. 11.

ſtyled παραθήκη, 1 *Tim.* 6. 20. a *good depoſitum* or *truſt*, which *Timothie* had *received* from the *Apoſtles*, for the direction of his *miniſterie*, πίστις ἅπαξ παραδοθεῖσα, *Jude* 3. the *faith once*, or *at once delivered to the ſaints*, ὑποτύπωσις ὑγιαινόντων λόγων, 2 *Tim.* 1. 13. a *form*, or *breviate*, or *ſummarie of wholſome words*, or *ſound doctrine*, which he had heard from S. *Paul*, μία πίστις, *one faith*, *Eph.* 4. 5. in proportion to which followeth there ἓν βάπτισμα *one baptiſme*, wherein there was made *profeſſion* of that *Faith*, and to which none (of years and knowledge) was ever admitted, who had not been ſufficiently inſtructed by the *Catechiſt* in every part of this *foundation*, (which to that end the *Catechiſt* received from the *Biſhop* with his ſhort expoſition of it, ſee S. *Ambroſe*, *Ep:* 35. l. 5.) and being ſo inſtructed made *open Confeſſion* of it, and moreover, by *vow obliged* himſelf there, to *ſuperſtruct* all *Chriſtian practiſe* upon it.

1 Tim. 6. 20.

Jude 3.

2 Tim. 1. 13.

Eph. 4. 5.

§. 4. *Secondly*, that this was approved of by them in common upon *conſultation*, (and ſo *ſeemed good to the holy Ghoſt* and to them, in

Approved in common by the Apoſtles.

in order to their end, the bringing of *Jewes* and *Gentiles* to *repentance*) and accordingly was left *behinde* them, delivered down to the *Bishops* of all *Churches* of their *plantation*, not only as a *rule* of *faith*, but as a *symbolum*, or *badge* of the *Apostles* having *planted Christianity* among them. All which is clearly testified by *Tertullian*, *Irenæus*, and other the *first writers*; See *Irenæus* l. 1. c. 11. & 19. l. 3. c. 4. *Tertullian de virgin: veland: in* the *beginning*, & *de Præscription:* throughout.

§. 5. *Thirdly*, that all that was necessary in order to that end (the μαθητεύσατε πάντα τὰ ἔθνη the *discipling all nations*) was comprehended in this *form* or *summary*, it being certain that what *God* did not deem *necessary*, was not *necessary*, and that nothing which was so deem'd by *God*, was *omitted* or left behinde by them, whose office and care it was to *declare the whole will of God*, and to lead others, as themselves had been led, into all *necessary truth*.

Comprehensive of all necessaries —— to the planting of a Church;

§. 6. *Fourthly*, that what we thus affirm of the *necessity* of these things to the *superstructing* of *Christian practise*,

practiſe, muſt not ſo be underſtood, that the *hearing*, and *believing* of each of them be thought *abſolutely neceſſary* in every *ſingle Jew* or *heathen*, that he may *repent*, and *convert*, and live a *Chriſtian* life, or without which he cannot, but *neceſſary* to the *diſcharge* of the *Apoſtolical* office, which was to *reap* whole *fields*, to bring in *whole cities*, and *nations* to *Chriſt*. not to the converſion of every particular perſon.

§. 7. They that were to *plant* a *Church*, were to deal with men of ſeveral and diſtant *affections*, and *tempers* and *intereſts*, an *heterogeneous* body made up of a multitude of various *inclinations*, and of different *habits* of ſin, and degrees of *radication* of thoſe habits, and to each of theſe ſome proper application was to be made by thoſe that came on *Chriſt's* errand to *cure* their *ſouls* (as *Hippocrates* adviſes his *Phyſitian* to have μαλαγμάτων γένεα, *mollifying preparations* for all turns, and to carry them about with him) and ſo a whole *Diſpenſatorie* was little enough to meet with, and ſuffice to *all* their wants, or at leaſt ſome *Catholicon* of a *tranſcendent virtue*, proportionable

to

to the obſtinacy of any the moſt deſperate *maladie*: But this confuſion of *diſeaſes* and *rapſodie* of difficulties was not to be ſuppoſed in each *ſingle ſinner*, and conſequently there was not the ſame *neceſſity* of the whole tale of *Fundamentals*, for the *converting* or reducing of him.

Some Jews reduced to good life without this foundation.

§. 8. There is no doubt but there were *reformed Jewes* before *Chriſt's* time, whom the *pedagogie* and *rudiments*, and imperfect documents of the *Law*, with thoſe *influences*, and *aſſiſtances* of *God*, which were *then* afforded, brought home unto *God*, and among them ſome צדיקים *righteous*, and ſome חסידים *mercifull men*, which had arrived to the *abundance* of *goodneſs*, as they ſtyle it, And of this kinde were the *Eſſeni*, who though they be not ordinarily conceived to have been *Chriſtians*, yet are deſcribed by *Philo*, under the name of Θεραπευταὶ, ſo very like *Chriſtians*, that there is no reaſon to doubt, but that *Chriſtian* piety might be infuſed into *ſome*, without the *explicite* knowledge of *all* and every of thoſe *articles*, which yet, in general ſpeaking, or as it was to be *planted* through

the

the world, are rightly deemed, and resolved to be *Fundamental.*

§. 9. Thus 'tis affirmed by *Photius*, and *Evagrius*, (and hath as much authority, as their names can give it) that *Synesius* had embraced the whole *Christian Law*, so farre as to be advanced to the dignity of a *Bishop*, without any *clear* acknowledging, or believing one main part of our *Foundation*, that of the *Resurrection* of the *body*, and his own 105[t] *Epistle* (wherein he so industriously *declines* the *Bishoprick*) hath these words, Τὴν καθωμιλωμένην ἀνάστασιν ἱερόν τι καὶ ἀπόῤῥητον ἥγημαι, καὶ πολλοῦ δέω τοῦ πλήθους ὑπολήψεσιν ὁμολογῆσαι, *The resurrection which you preach and publish, I account sacred, and that which cannot be uttered; and I want much of consenting to the perswasions of the multitude in this matter.* And though the *Bishops*, that thus advanced him, were questioned, saith *Photius*, for the fact, yet that is no prejudice to (what we now observe from this example, *viz.*) the *possibility* of the thing. Of which also those *Bishops* answer is a farther testimony, *viz:* that they saw such *excellent graces* in him, that they could

Synesius a Bishop before he believed the Resurrection.

could not imagine, that *God* would long deferre to *crown* them with the addition of this eminent branch of *Christian faith*, the clear *belief* and acknowledgment of the *resurrection*; And as that fell out according to their expectation, so it is thereby evident, that that branch of *belief* was in him supervenient to *Christian practise*, and not all *Christian practise built* on that.

§. 10. Nay supposing that he that hath not been instructed sufficiently in all, and each branch of the *Foundation*, were yet with fewer helps brought to the *sincere* undertaking of the *whole Christian obedience*, as if a *Catechumenus* before every one of these *articles* were explained unto him, should yet *resolve* (upon reading the *Sermon* on the *Mount*) to live a life of the greatest *Christian perfection*, this person were not in any reason to suffer any *diminution*, to be deemed the *worse*, but rather the *better* for that, (as they, that *having not the Law doe yet by nature the things of the Law*, are farre from being *disparaged* by the *Apostle*, nay θαυμασίως εἰσι, saith *Theophylact*, are

are lookt on as *admirable* perſons, ὅτι τῷ νόμῳ οὐκ ἐδεήθησε, καὶ τὸν νόμον ἐπλήρωσε, *that they wanted not the Law, and yet fulfilled the Law*;) The danger being certainly very great to them, that by force of all the divine *articles* of our *Faith* are not reduced to *Chriſtian purity*, and not to them, who on a weaker *foundation* doe yet ſtand firmly rooted, and grounded in the *love* of *Chriſt*.

§. 11. And this is agreeable to what was premiſed of the nature of a *foundation* in a *material building*, that though a *tabernacle* or *moveable* building may, yet a *Temple* or ſtable edifice cannot be ſuppoſed to be *built* and ſtand *firm* without an entire *foundation*, and conſequently that this *ſummarie* of *wholſome words* is neceſſary to the *Architects*, in order to their *ſuperſtructing* a *Pile*, their *planting* a *Church* of *Jewes* and *Gentiles*, though not *abſolutely* ſo, for the reducing of each *ſingle* perſon.

CHAP. III.

A particular view of Fundamentals, Jesus Christ indefinitely.

§. 1. I Now proceed to a more *particular* view of this *Foundation*, which is sometimes most *compendiously* set down in *Scripture*, either under the abbreviature of *Jesus Christ*, or with the addition of his *crucifixion* or *resurrection*, or other remarkable passages concerning him; Or else more largely and explicitely in the *Creeds* or *Confessions* of the *Universal Church*.

Jesus Christ the Foundation. 1 Cor. 3. 11.

§. 2. For the more *compendious*, it is S. *Paul's* affirmation, 1 *Cor.* 3. 11. that *Jesus Christ* is the one onely *Foundation*, and no man can lay ἄλλον θεμέλιον any *other*, which is the interpretation of what is elsewhere said, that *Jesus Christ* himself is λίθος ἀκρογωνιαῖος the *chief corner stone*, or again the κεφαλὴ γωνίας, *head of the corner*, the principal *supporter*, on which the weight of the *structure* rests, the *foundation* of the *foundation*.

§. 3. In proportion to which it is that the *deceivers*, or *false teachers*, or *Antichrists*, 2 *Joh.* 7. are expressed

ſed by this *Character*, *they that confeſſe not Jeſus Chriſt coming in the fleſh*, This one being a *comprehenſive article* that *ſuppoſes* and *contains* all others under it.

§. 4. For beſides that the *Jewes* to whom the *Goſpel* was firſt to be preached, and to ſome of whom this character of *Antichriſt* was given, believed in the *one Creator* of the *world* already, and ſo that *article* concerning the *Deity*, and the *Attributes* thereof needed not be *preached* either to them, or to the *proſelytes* from the *Gentiles*, It is farther manifeſt that the *belief* of *Chriſt* being founded on the *teſtimonie* of the *Father*, *Mat.* 3. 17. and the *doctrine* of *Chriſt* containing in it the *declaration* and manifeſtation of the *knowledge* of the *Father*, ſo as he was never *known* to the *world* before this *Son* out *of his boſome* thus revealed him, the *belief* of *Chriſt* muſt neceſſarily ſuppoſe and pre-require the *belief* of the *Father*, and therefore it follows in S. *John*, v. 9. that he which *abides in the doctrine of Chriſt*, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει, *he hath both the Father and the Son.*

§. 5. So again the *miracles* which *Chriſt* did were done in his *father's* name, and thereby gave all that *teſtimony* to his *doctrines* of *piety* and *reformation*, which the *Father's* proclaiming them from heaven would have been able to doe.

§. 6. And that being thus ſuppoſed of all in groſſe, and ſo giving a *full authoritie* to all that ſhould be *revealed* by *Chriſt*, the ſeveral parts of the *revelations* afforded us by him will ſoon be diſcerned to be extremely conducible to this end of reforming men's lives, ſuch as will anſwer all imaginable *objections* and exceptions of *fleſh* and *blood* againſt it, and make it perfectly *reaſonable* for any *rational* creature to undertake the *ſervice* of *Chriſt*, and moſt extremely *irrational* and *unmanly* to ſeek out or to continue in any other ſervice.

§. 7. Such are *Chriſt's promiſes*, divine, unconceivable *promiſes*, a *bliſſe* to be enjoyed to all *eternity*, and that by way of return for a *weak obedience* of ſome few *years*; ſuch are his *threatnings*, moſt *formidable* menaces of *endleſſe woe*, to them that will ſtill *deſpiſe the riches of his goodneſs*,

neſs, and forbearance; Such is the treaty which he negotiates with us, an offer and tender of a *reconciliation*, a πάρεσις, an act of *oblivion*, of all *forepaſt ſins*, and of a new *Covenant*, on moſt moderate, eaſie terms of *ſyncere* (without unſinning) *obedience* for the *future*; And *Laſtly*, ſuch are his *precepts*, a ſort of commandments, which are moſt agreeable, and gratefull to our *reaſonable* nature, and which tend, beyond all other means or *inſtruments*, to the *improving* and *perfecting* the moſt *valuable* part of us, that which alone denominates us *men*, and annexing incomprehenſible *rewards* (*an eternal weight of glory*) to the bare *practiſe* of thoſe things, which are at the very preſent, though they were not *commanded*, and if they ſhould not be *rewarded* in another life (I mean abſtractively from theſe *enhaunſments* of them) infinitely eſtimable and preferrable before the *Contraries*, which muſt farther coſt us ſo extremely dear, if we will chooſe and pitch our deſigne upon them, and reſolve to go through with that *unthrifty* purchaſe.

§. 8. So that this one *corner ſtone*,

Jeſus Chriſt is a moſt competent, ample *foundation*, on which to *ſuperſtruct* the largeſt *pile* of *building*, to erect a *Church* of *pious* livers, and to bring all *rational* men within the compaſſe of it, and it is not imaginable what could have been added to this, or what *method* could probably have been *effectual* to any man, which is not wrought on by the *concurrence* of all theſe.

The Chriſtian foundation compared with the Natural.

§. 9. This will more evidently appear, if we compare this one with all *other* waies which have been uſed at any time toward this end of *inducing*, and *obliging*, and *engaging* men to good life.

§. 10. In the courſe of *nature*, (the firſt way of *Oeconomie*, under which the world was governed, by a *Law* written in *men's hearts*, *naturale judicatoriũ*, *lumen ſuper nos ſignatũ*, *a natural judicatorie*, *a light ſealed upon us*, in our firſt compoſure) though there were a competent *revelation* of our duty, and a double obligation to perform it, 1. that of *piety* to our *maker*, 2. that of *reverence* to our own ſouls, the ἡγεμονικὸν, the *ſuperiour ruling* part of us, and theſe two improve-

proveable into many other, and thus *actually advanced* and *improved* by *natural* men, upon *ſtudy* and conſideration, (and ſo all the *heathen wiſdome* was the farther explaining of thoſe *obligations*, their *natural philoſophy* was but a kinde of *comment* on the *creation*, and is therefore by the *Jewes* entituled ברשית the firſt word of the Book of *Geneſis*, that *ſtory* of the *creation*, and that a moſt proper groundwork of *obedience* to that *Almighty Creatour*, and their *moral philoſophy*, eſpecially that of *Epicurus*, a conſideration of the moſt raviſhing *beauty* and *delight* and *joy*, the reſult of the practiſe of every *virtue*, that of *Socrates* (which had the *Oracle's Teſtimony* and admiration) a *comment* on the γνῶθι σεαυτὸν, the *knowledge* of a man's *ſelf*, that of *Pythagoras* on the αἰχύνεο σ'αυτὸν, the *revering* of a man's *ſelf*, and that of *Ariſtotle*, the placing of all humane *felicity* in the continued *actions* of *virtue*, and that alſo a *foundation* very fit to *ſuperſtruct virtue* upon) yet there were great *defects* and *vacuities* and *imperfections* in this *Oeconomie*.

§. 11. *Firſt*, the preſcribed *duties*

wanted of their full ſtature, eſpecially if compared with *Chriſt's* πλήρωσις his *ſuppletories* and *ſuperadditions.*

§. 12. *Secondly*, there remained very advantageous *acceſſes* for temptations to enter and invade men, the *fortifications* being very ſlender to ſecure their reſiſtance, little knowledge of the *immortality* of the *ſoul*, or any thing beyond this life, whether *reward* or *puniſhment*, no *aſſurance* that *repentance* would be admitted for any ſin, an abſolute *deſperation* of any good without the help of *purgatives*, and a perfect ignorance of all means of *purging*, and many other ſuch wants, which are all abundantly ſupplied in the *Chriſtian's foundation, Jeſus Chriſt.*

§. 13. And upon that account the *Apoſtle* could ſafely challenge the *wiſe men* of the *heathen world* with his ποῦ σοφός; *Where is the wiſe man of the world?* 1 *Cor.* 1. 20. Let all the *Philoſophers*, *moraliſts* or *naturaliſts*, bring forth their richeſt *proviſions*, ſhew ſuch *engines* of *approach* and *batterie*, for the ſupplanting or beating down of *vicious* life, for the engaging

gaging men to *reform*, and live like men, as this *fooliſhneſs* of *preaching*, this *deſpiſed*, but *ſaving doctrine* of the *Goſpel* hath afforded us.

§. 14. So likewiſe for the *Judaical* or *Moſaical œconomie*, though that brought many additions to the *light* of *Nature*, and was a σκιαγραφία, an *obſcure* repreſentation as of that *Goſpel*, and *promiſes* of *everlaſting life*, ſo of thoſe *precepts* which are now moſt clearly *revealed* by *Chriſt*, yet was that *obſcurity* a very great *defect*, the *ſhadow* was ſo extremely *dark*, that the *vices* of men made advantage of it to ſhrowd and *ſecure* them in their *ſins*. with the Judaical.

§. 15. The *ceremonie* and *Law* of *circumciſion* &c. which was meant by *God ſacramentally* to impreſſe the duty of ſtrict *purity*, to *cut* off the περιττεία κακίας, the *ſuperfluity* of *naughtineſſe*, all inordinate *exceſſive luſts* of the *fleſh*, was yet but a *character* impreſſed on the *fleſh*, and did not explicitely deſcend to the *prohibiting* of the *deſires*, but was on the contrary made advantage of by *luſt*, *Rom.* 7. 8. and the *outward circumciſion* in the *body* of a *childe* of *Abraham* was

thought to commute for all *impuritie.*

§. 16. So again the *Phylacteries* on their *wriſts* and *foreheads* were look'd on as *ſpells* and *charms*, which would yeild them *impunitie* for their *diſobedience*, And the ſtrict ordinances againſt converſing with *Gentiles*, leſt they ſhould learn and joyn in their *abominations*, bred more of *pride*, and *contempt*, and *uncharitableneſſe* to their *perſons*, then of *alienation*, or *deteſtation* of their *ſins.*

§. 17. And ſo that way of *Oeconomie*, in many reſpects, was not ἀμεμπτον *blameleſſe*; The clear *commands* and the explicite *promiſes* of *Chriſt* and the proclaimed *neceſſity* of *real*, ſubſtantial fruits of *repentance*, in ſtead of the *leaves*, the *arrogance*, and *hypocriſie* of external performances, were a *neceſſarie ſuppletorie* to the *Law* of *Moſes*, and to that may belong alſo the *Apoſtle's* πῦ γεγραμματέως; πῦ συζητητὴς τῦ αἰῶνος τύτυ; Let all the *Scribes*, or *Doctors* of the *Law*, the *ſearchers* or *profound interpreters* of the *ſcriptures*, bring forth ſuch *evidences* of their *efficacie*, or good ſucceſſes in the *reforming* and purifying of

of men's *lives*, as the *Apoſtles* had done by theſe ſo contemptible deſpicable means, the *Goſpel* of the *Croſſe* of *Chriſt*.

§. 18. I might farther extend the compariſon to all poſſible pretenders, the *Idolatrous heathens*, the *corrupters* of the *Law* of *Nature*, and the *Mahomedans*, that have *ſuperſtructed* on, and added to the *Law* of *Moſes*; But both of theſe are ſo ſcandalouſly known to have laid grounds for all *impuritie*, the former in their *myſteries* and *devotions*, the latter in their ſenſual carnal *paradiſe*, the one allowing it their *votaries* in the *preſent poſſeſſion*, the other promiſing it them in a *reverſion*, that I ſhall not need enlarge on ſo remote conſiderations, but conclude and ſhut up all that might be ſaid on this ſubject, with that judgment of an *heathen Philoſopher* paſt on this matter, *Chalcidius* in his *comment* on *Plato's Timæus*, whoſe writings have come to us only in *Latine*, *Ratio Dei* (no queſtion, in the *Original* λόγος Θεῦ in S. *John's ſtyle*) *Deus eſt, humanis rebus conſulens, quæ cauſa eſt hominibus benè beatéque vivendi, ſi non conceſſum.*

with the heathen and Mahomedan.

conceſſum ſibi munus à Summo Deo negligant, The reaſon, or Word of God is God taking care of humane affairs, and is the cauſe unto men of their living well and happily, if they doe not neglect that gift granted by the Supreme God. A ſaying that contains in it the *ſumme* of our *Chriſtian Goſpel*, (which, it ſeems by this and *other* paſſages, he had gotten a *ſight* of, and underſtood in the *ſimplicity* of it) that *Chriſt* the *eternal Word* or *reaſon* of his *Father*, had *two* great *deſignes* in his proſpect, *effects* of his *providence* and care of *mankinde*, the *firſt* to bring men to *good life*, to *reformation* of every evil courſe, *ſubduing* of *paſſions*, &c. the *ſecond* to render them *happy* here by ſo doing, and *bleſſed* eternally, and this managed ſo *powerfully*, and effectually for them, that nothing, but their own *ſtupid*, and *obſtinate negligence* and *contempt* of this *divine donative*, can deprive them of theſe *benefits* of it.

CHAP.

CHAP. IV.

JESUS CHRIST Crucified.

§. 1. AND as *Jeſus Chriſt indefinitely* taken is ſet down to be this *Foundation*, ſo elſewhere is *Jeſus Chriſt Crucified*, 1 *Cor.* 1. 23. & 2. 2. and accordingly the whole *Goſpel* is ſtyled λόγος ὁ τῦ σαυρῦ, *the word which is of the Croſſe* of *Chriſt*, c. 1. 18. and that (ſuppoſing it be *believed*) *ſufficient* to *ſuperſtruct* on it the *converſion* of the whole world to a new and *Chriſtian* life, and accordingly it is there ſtyled τοῖς σωζομένοις ἡμῖν δύναμις θεῦ, *to thoſe that eſcape* out of the *deluge* of *infidelity*, the very *power of God*, & ver. 24. the *power of God*, and the *wiſdome* of *God*, the *powerfulleſt* and *wiſeſt method* toward the accompliſhing of this work, which is farther explained *Rom.* 1. 16. by δύναμις εἰς σωτηρίαν, the *power of God to ſalvation to every one that believeth, to the Jew firſt, and alſo to the Gentile.* If this *doctrine* of the *Croſſe* be once *received*, there is no more wanting to *engage* and *oblige* all *rational* men to that *renovation* of their

Chriſt crucified the Foundation.

their *lives*, which is oft called σωτηρία *saving* or *delivering* them out of their *evil waies*, and will assuredly bring them to *salvation*, in the notion, wherein we *vulgarly* take it.

What propriety the Crosse hath to this.

§. 2. That the *crosse* of *Christ* hath this *propriety* may appear by these *five effects* or branches of it, 1. it is the highest *confirmation* imaginable of the truth of all that he had delivered from his *Father*, He laid down his life for the *testifying* of it. 2. It is the *exemplifying* (and that is the most *Rhetorical argument*, the most powerful way of *perswading*) the highest and hardest part of the *Christian's duty*, that of *laying down* our *lives* for the truth, *resisting unto blood* in our πρὸς τὴν ψυχὴν ἀγῶνα *our spiritual Olympicks*, our *striving against sin*. 3. It is a *sealing* that *Covenant* betwixt *God* and us, which he came to preach, a *Covenant* of *mercy*, and *pardon*, and everlasting *salvation* to all that perform the *condition* of it, and to none else, and that is of all others the greatest and most effectual *engagement* to that performance. 4. It is the *sacrifice* for the *sinnes* of the *whole world*, the λύτρον or *means* of *expiation*,

expiation or pardon, upon our unfeigned return and change, and that is absolutely necessary to found our *hope*, as that *hope* is necessary to *excite* our *indevours*. 5. It was the *ceremonie* of *consecrating Christ* our *high Priest*, to his great *Melchisedekian* office of *blessing* us, in which as his *resurrection* instated him, so that was by way of *reward* to his *sufferings*, *Phil.* 2. 9. and so all that *sufficiencie* of *strength* which is required for the *turning* every one from *iniquity*, *Act.* 3. 25. being an *effect* of that *blessing* of his, the *doctrine* of his *death*, from the *merit* whereof this *quickning power* doth flow, is a *foundation* of all *cheerfull* attending on his *service*, to which he is so sure to afford his *assistance*.

CHAP.

CHAP. V.

JESUS CHRIST raiſed &c.

Chriſt's reſurrection the Foundation.

§. 1. ELſewhere this *Foundation* is determined to one other *ſingle article*, that of the *reſurrection* of *Chriſt*, *Rom.* 10. 9. which ſuppoſing and comprehending the *crucifixion* under it, and being viſibly and undeniably wrought by the *immediate* and *omnipotent power* of *God*, and not imputable to any other poſſible means, was a moſt *illuſtrious teſtimonie*, and *conviction* of the *innocencie* of *Chriſt*, thus ſignally *vindicated*, and rewarded by *God*, and conſequently a confirmation of the truth of all that he had taught, and thus ſigned with the *effuſion* of his *blood*.

an Argument of the greateſt conviction.

§. 2. Of this one *article* it is our *Saviours* affirmation that it was ſo full matter of *conviction* to all gainſayers, that they wch ſhould not be wrought upon by that, were to expect no farther *ſigns* or *miracles*, & the deſign of the *holy Ghoſts* coming upon the *Apoſtles* being to fit them for the great work (for which *Chriſt* had given them *Commiſſion*) the *teſtifying* and proclaim-

proclaiming his *Reſurrection*, from thence ariſes the *aggravation* and *irremiſſibleneſs* of the *ſin* againſt the *holy Ghoſt*, who had ſo abundantly *convinced* the *world* of *Chriſt's righteouſneſs* by his *ariſing* and *going to his Father*. And accordingly in the preaching of S. *Peter*, *Act.* 2. this was the *doctrine* that with ſuch an *Emphaſis* he inculcated upon them v. 22. *Men of Iſrael*, *hear theſe words* —— *Jeſus of Nazareth* —— *ye have nailed with wicked hands and killed, Whom God hath raiſed up* &c. and v. 24. *this Jeſus hath God raiſed up*, ὃ πάντες ἡμεῖς ἐσμὲν μάρτυρες *of which we all are witneſſes*, or, *whoſe witneſſes we all are*, ver. 32. and ſo *made him Lord and Chriſt*, v. 36. *And when they heard this they were pricked at the heart, and ſaid, Men and brethren, What ſhall we doe?* And upon this one *foundation* he immediately *ſuperſtructs* the exhortation to *repentance*, and coming in by *baptiſme* unto *Chriſt*, and *three thouſand* were that day wrought on by that method, v. 41.

§. 3. Beſide this, the *Reſurrection* of *Chriſt* was a peculiar pawn and pledge of *God's raiſing* up our *bodies* out

A pawn of our Reſurrection Corporal,

out of the *grave*, and (before that time comes) of his *quickning* our *ſouls* out of the moſt *noiſome vaults*, the *habits* and *cuſtoms* of *ſin*, wherein they lay *putrified*, this being an act of the ſame *omnipotent Spirit*, by which he *raiſed up Jeſus from the dead*, and without which it were as *hopeleſſe* an attempt for ſinners to go about to riſe to *new life*, as it were for *dead* men to raiſe themſelves out of their *graves*. And conſequently the *belief* of this, was, in the former of theſe reſpects, of ſpecial importance to confirm our *hopes* of another life, on which ſo many branches of *Chriſtian piety* ſo immediately depend (that eſpecially of *laying down our lives for Chriſt's ſake*) that if our hope in *Chriſt* were *only* that of *this life*, we could never eſpouſe ſo *cold* a ſervice, And in the latter reſpect it was moſt proper to *quicken* our *hopes*, that upon our *awaking* at *Chriſt's* call, and ariſing (like *Lazarus*) out of our *graves* of *ſin*, that *Chriſt*, *which gives us life*, would command us to be *looſed* from our *grave-clothes*, reſcue us by the power of his *Spirit* from the *bands* and power of *ſin*, and enable

and Spiritual.

able us to *live Chriſtianly*; Which we could not hope to doe without this *power* of his *Spirit*, to *prevent* and *aſſiſt* us, nor reaſonably *attempt* to doe without this *hope*.

§. 4. Farther yet the *Reſurrection* of *Chriſt* hath the power of a *pattern* to us, and is ſo made uſe of, and *typified* in *baptiſme*, as an *engagement* and *obligation* to us to tranſcribe that *divine* copie into our *hearts*, and to riſe to *newneſs* of *life*. And accordingly that ſeems to be the importance of the phraſe, *Rom.* 10. 9. *believing in the heart that God raiſed Chriſt from the dead*, there being no more *neceſſary* to the *ſuperſtructing* all *pietie* on that one *foundation*, but to ſink down the *belief* of that one *Article* from the *brain* to the *heart*, to reduce it effectually to *practiſe*.

An example of new life to us.

CHAP.

CHAP. VI.

Other Articles of Belief in Christ.

The Myſterie of Godlineſs, 1 Tim. 3.16.

§. 1. BEſide theſe two, a whole *catalogue*, and *climax* of *Articles* we have ſet down 1 *Tim.* 3. 16. *made manifeſt in* or *by the fleſh, juſtified by the Spirit, ſeen of Angels, preached among the Gentiles, believed on in the world, received up with glory.* And theſe altogether ſeem to be that ἀλήθεια, *truth*, v 15. (as elſewhere *Faith*) of which the *Church* was στύλος καὶ ἑδραίωμα, *a pillar and eſtabliſhment*, to *ſuſtain* and *keep* it (as a *pillar* firmly ſet up on the *baſis* ſuſtains and upholds the *fabrick* laid upon it) from *ſinking* or *falling*; For ſo this *truth depoſited* in the *Church*, or with the *Governours* thereof (ſuch as *Timothy* there) was to be *conſerved* and *upheld* by that means. And it is farther obſervable in that place, that it is called μέγα τὸ τῆς εὐσεβείας μυστήριον, *the myſterie of Piety*, and that a *great* one, ſignifying the *price* and *value* of theſe *articles* principally to conſiſt in this, that they tend *mightily* to the begetting of *piety* in our *hearts*, and ſo are the

μυστήριον,

μυσήριον, the *articles* of our *initiation*, or of our *religion* into which we are *initiated* by *baptiſme*, as the *foundation* on which all our *Chriſtian practiſe* (which alone deſerves the name of *piety*, and is oppoſed to ἀσέβεια *impiety*) is ſuperſtructed and built afterward.

§. 2. This will be more viſible by ſurveying the ſeverals [1. Θεὸς ἐφανερώθη ἐν τῇ σαρκὶ, *God manifeſt by the fleſh.*] *God* was ſo intent upon this work of *revealing* and declaring his will to men, in order to bringing home *ſinners to repentance*, ſo very deſirous that men ſhould *reform* and *live*, and not *ſin* and *periſh eternally*, that to inforce this on us at the greateſt poſſible advantage, he was pleaſed himſelf to *aſſume*, and *manifeſt* his *will*, *in*, or *by* our *Fleſh*, and ſo, not only *God* from *heaven*, but *God* viſible on *earth*, to preach *reformation* among us, and if this be not able to make impreſſion on us, it is not imaginable that all the *preaching* of *men* or *Angels*, that any *inferior method* ſhould be of force to doe it. From whence it was, that all the *Devil's* countermines in the firſt ages were

God made manifeſt by the Fleſh.

were designed purposely against this one *Article*, the *Deity* or *Godhead* of *Christ incarnate*, making all that he *did* and *suffered* here an *appearance*, no *reality*, in opposition to which is the [ἀληθῶς] and [ὄντως] so oft repeated by *Ignatius*, the *reality* and *verity* of *Christ's eating*, and *suffering*, and *rising*, &c. and every branch of such *heresie* took off (as farre as it was believed) from the necessity of *Christian life*, not only by implying him to be an *Impostor*, if he were not *truly* what he oft affirmed himself, and was by the *Apostles* affirmed to be, the *Messias*, i. e. the *eternal son of God*, and *God blessed forever*, but by evacuating that great obligation, and engagement to *reform* our lives, taken from the *authority* and *Godhead* of him, that had sought and sollicited it so earnestly, and came down from *heaven* and assumed our *flesh* upon that one errand or embassie to *reveal* himself more *convincingly* among us.

§. 3. Had it been only a *Prophet*, though never so *great* and extraordinarily furnished with *signes* and *wonders*, he had been but a *servant* of *God*,

God, and there were many *experiences* and *precedents* among their *forefathers* of the *reſiſting* of ſuch, but the *perſonal* deſcent of *God* himſelf, and his *aſſumption* of our *fleſh* to his *divinity*, more familiarly to *inſinuate* his pleaſure to us, to *admoniſh*, and *invite*, and denounce judgments, and even to *weep* over thoſe that would yet be *obſtinate*, was an *enforcement* beyond all the *methods* of *wiſdome*, that were ever made uſe of in the world.

§. 4. For *God*, I ſay, himſelf to doe all this, and to *deſcend* ſo low, to ſo mean an *eſtate*, and to a much *meaner* uſage, a *ſhameful* contumelious *death*, to work this work moſt *effectually* upon men, was a wonderful act of *grace* & *wiſdome*, a *ſecret*, a *myſterie* indeed beyond all former waies, infinitely conſiderable towards this of turning from *every evil*.

§. 5. And upon this ſcore the *doctrine* of the *antient* and *modern Arians* and *Photinians*, which ſo induſtriouſly leſſens the *divinity* of *Chriſt* in pretenſe of *zeal* to *God* the *Father*, to whom they will not permit him to be *equal*, muſt conſequently take off extremely

The Arians doctrines againſt it.

extremely from this *Myſterie* of *Pie-ty*, this *foundation* of a good life, laid in the *eternal God's coming down* to preach it to us; And as it is a direct contradiction to thoſe places, where-in *Chriſt* is called *God*, *Act.*20.28. *Tit.*2. 13. wherein *he* and his *Father* are affirmed to be *one*, *Joh.*10.30. & 1 *Joh.* 5.7. wherein the known *title* of the *God of Iſrael* (never named in their ſervices, but it was anſwered by all with ברוך שם εὐλόγητὸ εἰς τὸν αἰῶνας, *God bleſſed forever*) is by the *Apoſtles* attributed to *Chriſt*, *Rom.* 9.5. (as alſo *Heb.*13.21. 1 *Pet.*4.11. & 5.11. 2 *Pet.*3.18. *Rev.* 1.6.) and which, as *Proclus* ſaith, *convinceth* all the *hereſies* concerning *Chriſt*, καὶ ἀποπνίγει, *and walls up the newly invented waies of injury and contumely againſt him*, So it is a great diminution and abatement of the force of that *fundamental argument*, whereon *God* thought fit, that the *renovation* of the world ſhould be *ſuperſtructed*, and how much ſoever the *contrary hereticks* the modern *Socinians* have pretended to the maintenance of *Piety*, 'tis certain they have by this taken out one principal *ſtone* from the *foun-dation*

De Fide p.53.

dation of it, the Θεὸς φανερωθεὶς ἐν σαρκὶ here, *God made manifeſt by the fleſh*, wch could not be affirmed of *Chriſt*, if he were not firſt *God*, before he was thus *made manifeſt* by the means of his *incarnation*.

§. 5. The next ſtone in this *foundation* is, Θεὸς ἐδικαιώθη ἐν πνεύματι, *God's having been juſtified by the Spirit*] i.e. the ſeveral waies of *conviction*, which were uſed in the world by the *Spirit* of *God*, to give *authority* to all that was *revealed* by *Chriſt*, as the *will* and *commands* of *God*. Such was 1. the *viſible* deſcent of the *Spirit* of *God* upon him at his *baptiſme*, *Mat.* 3. which (as *preparative* to his entring on the *exerciſe* of his *prophetick office*, *Mat.* 5. &c.) was the *divine* atteſtation given from *heaven* (by voice) to all that he ſhould ever *teach*. God juſtified by the Spirit.

§. 6. 2dly. Such was the *Spirit's leading* him into the *wilderneſs*, *Mat.* ch. 4. to ſubject him to the *Devil's* examination, and thereby to give grounds of *conviction* to him and thoſe *infernal* powers, that he was the *ſon of God*.

§. 7. 3dly, Such was his *power* of doing *miracles*, works of that na-

ture, as were by all acknowledged to be above the power of *men* or *devils*, and only works of the *Spirit* of *God*, Thus was his curing of *Leproſie*, of which the *King* of *Iſrael* ſaith, *Am I a God, that this man ſends to me to recover a man of his Leproſie?* 1 *Kin.* 5. 7. and which the *Jewes* proverbially called the *finger of God*, and is therefore ſaid to be done εἰς μαρτύριον αὐτοῖς, *for a teſtimony unto them*, *Mat.* 8. 4. an evidence of his *divinity*; Thus the giving *ſight* to him that was *born blinde*, which *ſince the world began*, had not been *heard* of to be done by any, *Joh.* 9. 32. Thus the *raiſing* of *Lazarus* and others, and at laſt his own *reſurrection* from the *grave*; All which being wrought by the *Spirit of God*, and being not otherwiſe poſſible to be done by any, were the δικαίωσις or *Judicial* way of *approving* his *Commiſſion* from *God*, and his *doctrine*, againſt all *gainſayers*, and ſo moſt eminently tends to the impreſſing the *neceſſity* of that *reformation*, which he came to publiſh.

§. 8. 4^thly, Such was the *deſcent* of the *Spirit* on the *Apoſtles*, *authorizing* them *witneſſes* of the *reſurrecti-*

on,

on, and *preachers* of all that *truth* and *will of God*, which *Chriſt* had in his life *revealed* to them, which conſequently gave an atteſtation to all that the *Apoſtles* ſhould teach, being thus led by the *Spirit* into all *truth*, and ſo was of eſpeciall concernment to the planting of a *Church*, and enforcing that *reformation* of *lives*, which the *Apoſtles* preſſed on all that would not be *ruined* eternally.

§. 9. The third branch of this *myſterious* divine way of working *piety* on *earth*, is the ὤφθη ἀγγέλοις his being *ſeen by Angels*, i. e. his *divine power diſcerned* and acknowledged and *adored* by *Angels* themſelves, both *good* and *bad*; by the *good* 1. at his *birth*, *Lu.*2.13. 2dly, when after his *temptation* and *faſting* they came and *miniſtred unto him*, *Mat.* 4. 12. 3dly, in the *trouble* and *agonie* of his *ſoul*, before his *death*, *Joh.*12.29. *Lu.*22.43. 4^thly, *at*, and *after* his *reſurrection*, *Mat.* 28. 2. And by the *bad*, both when he was *tempted*, and when he caſt them out of their *poſſeſſions*, obeying his *command*, dreading his *power*, and *believing* and *confeſſing* him the *ſon of God moſt high*, and

God ſeen of Angels.

when immediately upon his *birth*, the *oracles*, which had before ſo flouriſhed among the *heathens*, began to *droop* and decay, and from giving *reſponſes* in *Verſe*, deſcended to *Proſe*, and within a while were utterly *ſilenced*. Which as it was a moſt regular means to bring all ſorts of men, *heathens* as well as *Jewes*, to *reformation* of all vices, thoſe eſpecially, which they were formerly taught in their *Idolatrous worſhips*, and were *enſlaved* to them *unwillingly* by the *tyrannie* of thoſe *falſe Gods* or *devils*, which required to be thus *worſhipped*, *Rom.* 8. 20. and ſo continued to doe till they were *caſt* out of their *Temples*; ſo was it an huge obligation on all men to *receive* and *obey* him, whom the very *devils believed* and *trembled* at, and a *teſtimonie* of the greateſt force in the mouth of a whole *Province* of his greateſt *enemies*, that he was, what he aſſumed to be, the *Meſſias* of the *world*, who if he were not received by *conſent* and readily *obeyed*, would erect his *kingdome* in the *deſtruction* of thoſe *enemies* (an eſſay of which was thus ſhewn on the *Prince of darkneſs*)

avenge

avenge and utterly *conſume* the *adverſaries*.

§. 10. The *fourth* is, the ἐκηρύχθη ἐν ἔθνεσιν, his being *preached among the Gentiles*, or *Idolatrous nations* of the *world*; The meſſage brought by him from heaven was proclaimed not only to the *Jewes*, but (both by *himſelf* and by the *Apoſtles*) to all the *Gentiles*, thoſe that till then had lived in all *villanie* and *impietie*, and yet had now by *Chriſt's mercy* tendred them upon *Reformation*, and thereby is all *encouragement* afforded to the greateſt *ſinners*, to *forſake*, and *amend* their *lives*, and by *God's* mercifull *pardon* to the times of their *ignorance*, and *forepaſs'd ſins*, a paſſage opened to *life*, and *eternitie*, for all that will make uſe of it, and this is the greateſt *engagement* to doe ſo, and not to *forfeit* and *loſe* ſo *pretious* an *opportunity*. Preached among the Gentiles.

§. 11. The *fift* branch is the ἐπιστεύθη ἐν κόσμῳ, his being *believed on in the world*; the *faith* of *Chriſt* received by many both *Jewes* and *Gentiles*; Of that people of the *Jewes* (a moſt *ſtubborn obdurate* people, that had *killed the prophets, and ſtoned them* Believed on among men.

the Jewes;

that were ſent) ſome conſiderable number *repented* and came in upon *Chriſt's* preaching, about *three thouſand* were added to the *Faith* at one *ſermon*, *Act.*2.42. before the *Apoſtles* going out from *Jeruſalem* (which wants but a *ſeventh* part of being *half* the number of thoſe *reſerved ones* of the whole *kingdome* of the *ten tribes*, in *Elijah's* time, which had (ſecretly) kept out of that *Idol-Baal-worſhip*) and ſo proportionably at other *ſermons*, ſo that *Act.* 20. 21. we hear of *many myriads of believing Jewes*, and (taking out of theſe the *Gnoſtick heretical* party) an *hundred forty four thouſand ſealed* out of the *twelve tribes* as *faithful ſervants of God*, which had received the *faith of Chriſt*, and brought forth *fruit* accordingly, *Rev.* 7. and that, though but a *ſmall* number in proportion to the greater that *remained* obſtinate, yet above *twenty* times as many as they in *Elijah's* time; And when the greater *multitude* was ſo terribly deſtroyed, then the *believers* of that *nation* were the onely λεῖμμα or *remnant* of it, and in a manner that whole people, by the *converſion* of ſome,

ſome, and *ſlaughter* of the reſt, were ſoon after, though not at the time of the *Apoſtles* reſolving on this *depoſitum*, reduced to the *Faith*, and became *Chriſtian*.

§. 12. And for the *Gentiles*, they were contained in the number of thoſe which were preſent at that *ſermon*, *Act.* 2. 11. and no doubt ſome of them were wrought on by it, as even in *Chriſt's* time, the *Gentiles faith* is magnified for *great*, and above the ſize of what he had found in *Iſrael*, and they were peculiarly the *violent* that *took the kingdome of heaven by force*, whileſt the *children* of the *Kingdome neglected*, and were *caſt out* of it; And ſoon after the *Apoſtles* going out and preaching to *all nations*, they willingly received the *Faith*, and forſook their *Idols*, and within a while *all Aſia*, *Act.* 19. by St *Paul's* preaching, and other whole *nations* by each of the other *Apoſtles*, and at length the whole *Roman Empire* became *Chriſtian*, and the *kingdomes of the world became the kingdomes of our Lord and of his Chriſt*, *Revel.* 11. 15. and the *Kings* of the *earth* and of the *Nations brought* the Gentiles.

*their glory to the Lamb, Rev.*21.24,26. and to the ſame purpoſe *Rev.* 17. 14. & 19. 6. and as among the *Jewes*, ſo all the *world* over, thoſe that received not the *commands* of *Chriſt*, and his *doctrines* of *purity* and *perſeverance*, were *ſignally* deſtroyed, and they that did, were preſerved as a *peculiar people* unto him, to live, and continue in his *obedience*.

§. 13. And this great ſucceſſe on both ſides, among *Jewes* and *Gentiles* over all the world, (part of it *hiſtorically* true at the compiling of theſe *articles*, and part of it *prophetically* true then, and *fulfilled* afterward, the *ſubduing* them either by the *word* of his *mouth*, the *preaching* of the *Goſpel*, or by the *word* of his *power*, the *deſtructions* which he ſent among them) was a moſt effectual *argument*, a *ſoveraign* method to give *authority* to this *faith*, which was thus prevailing, and becomes the greateſt inſtance of *reproach* to all *libertine* profeſſors, that they ſhould not *purifie* their *hearts* by the *faith*, when the moſt *impure Idolaters* were wrought on to doe ſo, and a ſad certain abode to all ſuch (after the example of *obſtinate*

ſtinate *Infidels* and *impure Gnoſticks*) of both *preſent* and *future deſtructions*.

§. 14. The *ſixt* and *laſt ſtone* in this *foundation* is the ἀνελήφθη ἐν δόξῃ, his being *received up in*, or *with*, or *into glory*, *Chriſt's aſcenſion* or *aſſumption* to *heaven* being an irrefragable *argument* of *conviction* to the world, that he died an *innocent* perſon. *Joh.* 16. 10. and conſequently that what he *taught* was the *will of God* and *truth of heaven*, to which he was *aſſumed* after his *teſtification* of it; To which when theſe two *circumſtances* are ſuperadded, *firſt*, that his *aſſumption* being in the *ſight* of *many*, was alſo *ſolemnized* by the *preſence of Angels*, and a *voice from heaven*, *Act.* 1. 9, 10, 11. (and ſo ἐν δόξῃ *in* or *with glory*, after a *glorious manner*) and *ſecondly*, that it was attended with the exerciſe of *divine power*, both in the *Church* by the hands of the *Apoſtles*, and their *ſucceſſors*, whom *Chriſt* had *authorized* to ſucceed him on the earth, and in the *world* by *executing* viſible *judgments* on his *crucifiers* &c. (and ſo ἐν δόξῃ *into glory* or *regal power*) this will be

Received up. into glory.

an *article* of great *energie* for the *planting* of *Christian faith*, and *purity* in the *world*.

CHAP. VII.

The Faith in Baptisme.

The Father, Son, and holy Ghost.

§. 1. WHat hath thus been set down as so many branches of *fundamental belief*, and so of the *mysterie* of *Godlines*, the *ground* of *initiating* or entring men into *Christian life*, is more summarily compriz'd in the form of *baptism*, the *ceremony* of this *initiation* instituted by *Christ*, wherein all that were to be *baptized*, were (if of age, first *instructed* in the *doctrine*, and then) *received*, *In the name of the Father, and of the Son, and of the holy Ghost*. Which are the *abbreviature* of the larger *Catalogue* of *doctrinals* formerly *taught*, and *explained* by the *Catechist*, and those, on which they that *administred baptisme*, are commanded to *superstruct* all the *duties* of *Christian life*, *Mat.* 28. 20. *teaching them to observe all things which I have commanded you*; the *authority* of

of all and each the *perſons* of the *Trinity* being purpoſely engaged on this one great *intereſt*, and the *gathering diſciples* and receiving of *Proſelytes* over the world, being deſign'd to this one grand *end*, of introducing the *practiſe* of *Chriſtian virtues* among men, who doe therefore in *baptiſme*, *ſacramentally* and *federally*, i.e. under *oath* and *ſolemneſt vow* (as they *believe* any thing of theſe *fundamental doctrines* of *God* the *Father*, *Son*, and *holy Ghoſt*) undertake the performance thereof, and if they fail therein, are the moſt *faithleſſe*, *perjured* perſons in the world. And certainly this *method* is in the *deſigne* as probable, (how *improſperous* ſoever the wickedneſs of men hath rendred the *ſucceſſe* of it) as any could have been invented to this end.

CHAP. VIII.

Of the Creeds in general, and first of the Apostles Creed.

§. 1. THE method now leads from the more *compendious*, to the *larger* and fuller view of this *foundation*, as it is set down in the *Creeds* of the *Church*, and first in that which is called *symbolum Apostolicum*, the *Apostolick badge* or mark, (a *tessera* or *token* of the *Apostles* having planted the *Faith* in any *Church*) the known *summarie* of that *belief*, which had been received from the *Apostles*.

The Apostles Creed.

§. 2. For although in their *Epistles*, which were all written to them which were *Christians* already, there is not to be expected any complete *Catalogue* of those *articles*, which they had every where *taught*, because they were supposed by them to be sufficiently known, and might briefly be referred to, as such without any perfect *enumeration*, yet in any *city* or *region*, where the *Apostles* came to *plant* the *faith*, it is the *affirmation* of the first *writers* of the *Church*, as frequently

Proved to be the Apostles.

frequently appears in *Tertullian*, *Irenæus*, &c. (and there is no reason of doubt of the truth of it) that all those *articles*, which were thought fit to be laid, as the *foundation* of *Christian* life, were by them distinctly *delivered*; And this being a matter of *fact*, of which (as of the *Canon* of *scripture*, or of this or that *book* in it) only the *records*, and *stories* of the first times are competent judges, that *Creed* which is delivered down to us by the *Antient Churches* thus planted (I mean those of the first *three hundred* years) and by them entituled to the name the *Apostles*, and expounded in the *homilies* of the *Fathers*, some *extant*, others mentioned by *Ruffinus*, *illustres tractatores* which had gone *before* him in that work, is in all reason to be deemed the *summe* of that *Foundation*. Of this if any farther *evidence* be necessary, it will be thus easily made up.

§. 3. The time of *forming* the *Nicene Creed*, and the *occasion* of it, (by way of *opposition* to those *heresies* which had then broken into the *Church*) is known to every man. Now before this was formed, it is certain,

† *Eccleſia per univerſum orbem uſque ad fines terræ ſeminata, & ab Apoſtolis & à diſcipulis eorum accepit eam fidem quæ eſt in unũ Deũ patrẽ omnipotentẽ &c. Iren:* l. 1. c. 2.

certain, that † *all* the *Churches* of the *world*, both *Eaſtern* and *Weſtern* had a form of *confeſſion* of *Faith*, which they had received from their immediate *anceſtors*, and they from the * *Apoſtles* themſelves.

* *Quid ſi neque Apoſtoli quidem ſcripturas reliquiſſent nobis, nonne oportebat Ordinem ſequi traditionis, quam tradiderunt iis, quibus conſtituebant Eccleſias? Cui ordinationi aſſentiunt multæ gentes barbarorum, quorum qui in Chriſtum credunt, ſine chartâ & atramento ſcriptum habentes in cordibus ſuis ſalutare, & veterem eruditionem diligenter cuſtodientes, in unum Deum credentes &c. Iren:* l. 3. c. 4.

§. 4. And of this there is no place of doubting, but that it was the very ſame which we now call the *Apoſtles Creed*, not only becauſe there was never any other aſſigned by any, or affirmed to have had that *general reception*, but becauſe the *teſtimonies* of the *Antients* are expreſly for this. *Ruffinus* and *Vigilius cont: Eutychen* teſtifie clearly for the *Weſtern Church*, and *Ruffinus* again, and *Cyrill of Jeruſalem* for the *Eaſtern*.

§. 5. And *Marcellus Biſhop of Ancyra* in the *Great Councel of Nice*, a famous *ſupporter* of the true *Faith*, (and a great *ſufferer* for it) againſt the *Arians*, at his taking his leave of

Pope

Pope Julius, leaves behinde him the *Confession* of his *faith*, which, saith he, he *had received* παρὰ τῶν κατὰ θεὸν προγόνων *from his predecessors in the Lord*, And this was the same with that which we now style the *Apostles Creed*, as appears in that *story*, set down by *Epiphanius hær:* 72. All which will receive yet farther force from that *known* observation of Saint *Austines*, that *what the Universal Church holds, and hath not been instituted by Councels, but alwaies retain'd, is with all reason to be believed to have been delivered by tradition Apostolical*, (there being no other so *large* an *Original* to which so *universal* an *effect* may be imputed) *li.* 4. *de bapt: cont: Donat:* c.24. especially when to that we adde *Tertullians* words of this very matter *lib. de velandis virgin: Regula quidem fidei una omnino est, sola immobilis & irreformabilis, Credendi scilicet in unicum Deum, omnipotentem, mundi Creatorem, & filium ejus Jesum Christum, natum ex virgine Maria &c. The Rule of faith is altogether one, and that alone immovable, and unreformable, to wit of believing in one only God, omnipotent*

tent, Creator of the world, and in his ſon Jeſus Chriſt, born of the virgin Mary &c. Which being a *ſummary* reference to this *Creed*, and that reſolved to be *one* over all the world, and that *unchangeable*, muſt needs be imputed to that *Apoſtolick original*, which alone can pretend to that *dignity*.

The articles thereof fundamental to good life.

§. 6. And that every branch thereof in ſeveral, was a fit and proper *ground-work* of *Chriſtian obedience*, wherever it were *planted*, and all together ſufficient to found the *reformation* of whole *cities*, and *provinces* at once, will be diſcernible by the moſt *curſorie* ſurvey.

§. 7. The *Articles* 1. of *God* the *Father*, the * *Ruler* and *Creatour* of all the *world*; 2dly, of *God* the *Son*, both in his *titles* and *offices*, and in the paſſages of his *ſtorie*, from the *Aſſumption* of our *fleſh* to his coming again from *heaven* to be our *Judge*; and 3dly, of *God* the *holy Ghoſt*, being all amaſſed together, make up this plain ſenſe, that all the *divine* (and infinitely wiſe) waies of *œconomie* that *God* in *heaven* could think fit to uſe toward a *rational* creature, to *oblige*,

* Παντοκράτωρ.

and

and reduce mankinde to that courſe of living, which is moſt perfectly agreeable to our *nature*, and by the *mercy* of *God* ordinable to *eternal* bliſſe, all the moſt *powerful* methods of impreſſing our duty on us, the *authority* of the *God* of *heaven*, who hath *ſoveraign dominion* over all, of *God* the *Son*, made up of all *humble* and *charitable* waies of condeſcenſion, to *invite*, and yet of all *power*, and *terrors*, to *conſtrain*, and engage our *obedience* (to execute *vengeance* on thoſe that will not be *wooed* by him) and of *God* the *holy Ghoſt*, who hath ordained a *ſucceſſion* of men, from that time to the end of the world, continually to *negotiate* this one affair of reducing *ſinners* to *repentance*: All theſe, I ſay, have been ſo ſolemnly made uſe of, and impreſſed by him, that there wants nothing but *care* and *conſideration* of our own *eternal* weal, a *tolerance* or endurance of being made *happy* here, and *bleſſed* eternally, to bring all that have believed thoſe *articles*, to forſake their *ſinful* courſes, and ſincerely to apply themſelves to the *obedience* of *Chriſt*.

§. 8. The

The article of God the Father.

§. 8. The first stone of this *foundation* is the consideration and acknowledgment of the *one eternal God*, under those two great relations of a *Father* and a *Prince*, and both those founded in his right to the *creature* by title of *creation*; And the one *belief* and acknowledgment of this intitles him, and *engages* us to a ready voluntary *obedience* to, and *dependence* on him, and prepares for such an *universal reception* of all that shall ever be *revealed* to be his *will*, that every *presumptuous*, known act of *prevarication* is no lesse then a θεομαχία, a *rebellion*, like that of the *old giants*, a *fighting against God*, a contesting with *heaven*, a *resisting* his *will* and our own *happiness*, and that may be one seasonable degree toward the *obliging* us to *piety*.

Of God the Son.

§. 9. The *second*, and that which brings along with it all the *force* and *authority* of the former (as the *only Son* bearing the *person*, and *employed* in the *Embassie* of the *Father*) is the acknowledgment of *Jesus Christ*, who, by being sent into the world to be our *King* or *Lord*, and by the *divine* miraculous way of his *entrance* into

into it, the *powers* and *mighty works*, and *piety* of his *life*, and the *ſtupendious* manner of his *paſſage* out of the world, to reſume, in his *humane*, as well as *divine*, nature, that *regal* power in *heaven*, which from all eternity belonged to him as *God*, is fitly *qualified*, and prepared to take poſſeſſion of his *inheritance*, to *rule* and *reign* in our *hearts* by this *faith*, and ſo to *recall* and *reduce* immediately all, that cordially *believe* the true *God* (who now in this *gracious pacifick* manner comes to treat with them) and to convince all the blinde *worſhippers* of *Idol* falſe *Gods*, of the *vanity* and *villany* of their former courſes, and ſo to bring them *back* to their own *peace*.

§. 10. *Thirdly*, the acknowledgment of the *holy Ghoſt*, in that great office of *Paraclete*, or *Advocate* of *Chriſt*, *convincing* the *world* of the *truth*, and *divine authority* of *Chriſt's* meſſage, and then *commiſſionating* and aſſiſting the *Apoſtles*, and their *ſucceſſors* in their continued never-ceaſing *Embaſſie* to us, *to pray us in Chriſt's ſtead* to lay down our *weapons* of *hoſtility*, and *to be reconciled* Of God the holy Ghoſt.

unto

unto God, to live *friendly* and *filially*, i.e. *obediently* before him, What is it but a *continued* perpetuated *voice* from *heaven*, resounding for ever in our ears? as if it were minutely proclaimed in *thunder* from *heaven*, to give men no *rest* in their *sins*, no *quiet* from *Christ's importunity*, till they *awake* from the *lethargick* sleep, and *arise* from so *dead*, so *mortiferous* a state, and permit him *to give them life.*

Of the Holy Catholick Church.

§. 11. That which follows of the *Holy Catholick Church*, As it is (with the rest) an attendant on this *article* of the *holy Ghost*, the end of whose *descent* was to gather a *Church* or society of *holy Christian* livers over the *whole world*, so is it the interpretation of those two parts of the *mysterie* of *piety* formerly explicated [*Christ's* being *preached among the Gentiles*, and *believed on in the world*] of the ἐπισυναγωγὴ ἐπ' αὐτὸν, 2 *Thess.* 2. 1. the *gathering together* of a *multitude* over the *world*, among *Gentiles*, as well as *Jewes*, to that banner set up by *Christ*, enrolling themselves in his musters, engaging their *faithful obedience* to him; And if we will not be made the

the *mark*, and *aime* of all his *arrows*, be lookt on as the profeſſed *oppoſers* of all his *methods*, and therein of all *piety*, and of our own ſouls, we muſt think our ſelves obliged to haſten into that number, and that in reſpect of the *holineſs*, as well as the *aſſemblies*, of the *practiſe*, as well as the *profeſſion* of *Chriſtianity*.

§. 12. And the conſideration and ſerious belief of this, that *God* hath taken ſuch care to anticipate, and *prevent* every man, to draw him early into his *Church*, there to inſtruct and oblige him to all *Chriſtian* performance, to give *piety* the *prepoſſeſſion*, before other *competitors* (homebred *luſts* or vitious cuſtoms of the world) ſhould be able to pretend to him, and ſo to engage him in *holineſs* firſt, and then in *bliſſe*, is another argument of great *energie* to work effectually on mankinde, and recommend this *obedience* unto them.

§. 13. So likewiſe the *κοινωνία τῶν ἁγίων*, which ſeems to me (and is elſewhere explicated) to belong to the *communication*, *Act.* 2. 42. as that ſignifies *liberality* of the *Saints* which firſt received the *Faith* of *Chriſt*, and as

Of the Communion of Saints.

as it is there explained by their having ἅπαντα κοινὰ *all things common*, v. 44. and that again by *ſelling* their *poſſeſſions*, and *diſtributing* them to *all, as every man had need*; v. 45. and again by αἰνοῦντες τὸν θεὸν καὶ ἔχοντες χάριν, *praiſing God, and having* or *exerciſing charity to all the people*, v. 47. (making their *liberality* a ſpecial branch of their *Euchariſt*, their bleſſing and *worſhipping* of *God*) as it is an evidence of the great force that the *Goſpel* of *Chriſt* had then upon men's ſouls, melting them into that *liberal* effuſion of all that they had, into an abſolute contempt of all that is moſt doted on in the world, κτήματα καὶ ὑπάρξεις, *poſſeſſions* of all *kindes*, and by parting with *all indefinitely*, throwing themſelves abſolutely upon *God's* minutely *providence* for the ſuſtaining of them (which is directly the *Merchant's* courſe in the *Goſpel*, *ſelling all*, and *buying*, at that vaſt price, the one *hidden Jewel* which he had found) ſo is it an *engagement* to all that will undertake this *profeſſion*, to come with preparations of minde ſome way proportionable to theſe *examples*, to exerciſe that *charity* to men,

men, and *dependence* on *God* in the things of this world, which ſhall evidence their πολίτευμα ἐν οὐρανοῖς, that the joyes which they depend on are in another world, and that the either *having* or *wanting* here, is no otherwiſe conſiderable, then as it is the opportunity of exerciſing the ſeveral graces, which are the propereſt means to *exalt* and *perfect* our *Nature*, and the way to our *immortality*.

§. 14. As for the other *larger* notion of this κοινωνία ἁγίων, ſo as to import the *ſpiritual Union* of *Faith* and *Love* between all profeſſors of *Chriſtianity*, and, (as *exerciſes* of that) the *Communication of the myſteries* (ſo ordinarily ſtyled ἅγια) of *Prayers*, of *Faſtings*, of *Tears*, of *Sufferings*, of *Rejoicings*, of *Thankſgivings*, it muſt be taken in by *analogie* with this former, and will alſo fitly be comprehended under the former *article* of the *Church* (and therefore it is, that the *Nicene Creed* ſets [*the Holy Catholicke Apoſtolicke Church*] in the place of both theſe) and therefore need not be farther inſiſted on here.

§. 15. *The*

The forgiveneſs of ſins;

§. 15. *The forgiveneſs of ſins*, which now follows, is, being rightly underſtood, the moſt eminent branch of this *foundation*, and the *removal* of an hindrance which might otherwiſe obſtruct all thought or deſigne of *reformation*, but being miſunderſtood is rendred *inſtrumental* to the moſt preſumptuous *obſtinate ſecurity* in ſin.

Misinterpreted.

§. 16. Should it be miſtaken for an *abſolute impunity* promiſed freely by *God*, or *abſolutely* purchaſed by *Chriſt* either for *all* men *indefinitely*, or for ſome *ſpecial* favorites of heaven, without *reſpect* to their *reformation* or new *obedience*, it were the direct *foundation* of all *impenitence* to all that either had, or believed themſelves to have their part in it, and might by all *carnal* men probably be made uſe of as ſuch.

§. 17. For to a *carnal* liver, which were once poſſeſſed of this *perſwaſion*, that all his *ſins paſt* and *future* were *abſolutely forgiven* by the *tenure* of the *Goſpel*, and that without any *condition* of *change* required of him, what imaginable motive is there to *perſwade* him to *forſake* any one ſin, to which he hath the ſlighteſt temptation?

ptation? When *God* is once a favourer of his groſſeſt *ſins*, or of his *perſon* in deſpite of his *ſins*, all the other *Articles* of his *belief* will ſound nothing but *mercy* and *promiſes* to him, and accordingly thoſe that have imbibed this error, have extended the influence thereof to the whole *Goſpel*, which they will not allow to contain any thing but *promiſes*, and ſo all the *commands* of *Chriſt* are at once outdated.

§. 18. But when it is rightly underſtood, and confined within thoſe due limits, which the *Goſpel* every where aſſignes it, 1. to be the *pardon* of ſins *paſt* and *forſaken* (which belongs not either to *future* ſins, or to any that are not *reformed*) 2dly, to be the *admiſſion* of ſinners to *repentance*, and ſo, and by no other means, to *forgiveneſs*, (and therefore *John's* ceremony of admitting *Proſelytes* is called *the baptiſme of repentance for the remiſſion of ſins*) 3dly, to extend no farther to any ſort of *ſins continued* in or *unforſaken*, then as they are *reconcileable* with *ſincere endevours* (and uſe of the means) to *forſake* and get *victory* over them (which though it Rightly underſtood.

ſecure us of *God's* favour and *pardon* to our *infirmities* and *ignorances*, doth denounce his *wrath* againſt our *wilful* ſins) When it is taken with theſe *reſtraints* and *conditions* on one ſide, and is then extended (as the *general promulgation* extends it) to *all* the ſins of *every ſinner* in the *world*, who ſhall by *repentance* and *ſyncerity* of change be rendred capable of it, When that which is miſtaken to be *particular* and *abſolute*, is duly underſtood to be *general*, but *conditionate* (and to belong to none, who ſhall not perform the *condition*, i. e. *impartially*, and *ſyncerely*, and *univerſally* reform his waies according to the *rules* delivered by *Chriſt*, his precepts of *Chriſtian* purity, extending to the very *heart*) then is there a ſure *ground-work* laid of *renovation* and care for our *future* lives, and all objections removed, that might probably *obſtruct* that *ſuperſtructure*.

The want of this to Renovation

§. 19. As long as we are guilty of any *paſt ſin*, and have no *promiſe* (the only due *ground* of *hope*) of *remiſſion*, whatever our *future* care be, this *deſperation* of ſucceſſe chills all our *induſtrie*, and we *ſin* on, becauſe

in a firſt,

we

we have *ſinned*, we caſt off the care of all *future* thrift, becauſe we are already *bankrupted*.

§. 20. So again while we make no *diſtinction* of *ſins*, and deem every invincible *infirmity* or *ignorance* (from which we have no *hope* to be freed in this life) to be as *dangerous* and *mortiferous* as the moſt *wilful act*, or favoured *habit* of *carnality*, another face of the ſame *deſperation* affrights us, and admoniſheth us to provide for our *eaſe*, when we cannot for our *ſecurity*, deterres from *attempting* what we cannot *finiſh*, and permits us to be *careleſſe*, when we cannot hope to be *proſperous* in our *care*. a ſecond,

§. 21. Nay when we undertake the *baptiſmal* vow, and enter on this *new* life, if, as that *baptiſme* cannot be *repeated*, ſo it were impoſſible that any groſſer fall after the *firſt repentance* could receive any *cure* or *remedy*; the experience of our own *frailties*, and the conſideration of the *ſlipperie* place we ſtand on, of the *watchfulneſs* of the *tempter*, and the *advantage* he hath from a *falſe* partie within us, which is alwaies ready to joyn with him, and betray us, and of a third reſpect.

the great *difficulty*, the *moral*, though not *natural*, *impoſſibility*, that in ſo long a work, we ſhould continue ſo *vigilant*, as to be obnoxious neither to *ſurpriſe*, nor *fall*, would be apt (like the news of the *Anakims* in the way) to diſcourage us from leaving the accuſtomed *familiar* wilderneſs, and undertaking the *unknown* voiage to that *good land*, invironed with ſo many *difficulties*: An opinion of the *feibleneſs* or ſuccesfulneſs of the work being as neceſſary to found a purpoſe of *undertaking* it, as either the *authority* of *commands*, or the *perſwaſiveneſs* of *promiſes*, or pungency of *menaces*, or proſpect of *miſchiefs* upon neglect, can be imagined to be.

The neceſſity of it.

§. 22. But when all theſe *objections* are anſwered, *diſcouragements* removed, *difficulties* provided for, (as they are by this *Article* of *Remiſſion of ſins*, duly explained, and ſuperadded to the former branches of the *foundation*) they to whom all this is *revealed* and received with an *undoubting faith*, if they doe not preſently ſet about ſo *eaſie*, and ſo *happy* a task, which hath ſo many *grains* of *equity* and *mercy* allowed in the weighing it

it out unto us, if they will not be directed into a path ſo plained and ſmoothed, that *the wayfaring men, though fools, ſhall not erre therein* (that *weakneſſe*, or *ignorance*, or *natural defects*, or *humane frailties*, or any thing that includes not *unſyncerities* and *preſumptuous* going on in ſin, ſhall be reconcileable with their *hopes* and *God's* acceptance) muſt needs acknowledge themſelves in the number of the *blinde people that have eyes*, of the *provokers* that *ſhall* not, becauſe they *will* not, *enter into God's reſt*, of the *ſinners* that *have no excuſe for their ſin.*

§. 23. In the next place *the Reſurrection of the body*, which includes and ſuppoſes a *future* ſtate of *ſouls* after that of this *life* (for to what purpoſe ſhould that world of *vexed carkaſſes*, *ariſe*, if there were not as *numerous* a world of *ſouls* ready to *animate* them, and joyn with them in receiving *rewards* or *puniſhments* for all that the *ſouls* have acted by thoſe *inſtruments* in this *life?*) is moſt *neceſſary* to found, and inforce this *Renovation*; For, if there were nothing after this life, *if in the death of a man* The belief of the Reſurrection of the Body.

there were no ἴασις, *cure* or *remedy*, *Wisd.* 2. 1. if the premiſes of the *Atheiſt* in that *chapter* had truth in them, his *concluſion* being founded on thoſe *premiſes*, it could not be *ſtrange*, or *irrational* for him to proceed, *Come on therefore, let us enjoy the good things that are preſent*, v. 6.

Fundamental to Renovation.

§. 24. And if, ſuppoſing the *immortality* of the *ſoul*, the body were not aſcertain'd to return to that old *aſſociate*, if that ἐργαστήριον πνεύματος, that *ſhop* or *workhouſe* of the *good* or *evil ſpirit*, ſhould, with all that hath been wrought in it, be *conſumed eternally*; this would take it much out of the *care* of the *ſoul*, either to ſtop it in its Career of *ſin*, or to *mortifie* thoſe *affections* that are in this *earthy* part, or to *ſpiritualize* and repleniſh it with *good* works.

The want of it very hurtful.

§. 25. If the upper *ſoul*, that hopes to reign in another world, can ſo farre preſerve that degree of *ſuperiority* and *dignity* of its nature, as to *reprehend* and *check* what is conſented to by the *will* or *middle* faculty, in complyance with the *fleſh*, that *inferior* and *brutiſh*, (as it is, as oft as any ſin againſt *conſcience* is committed,

mitted, and can then *hope*, that after a few years of *ſenſuality*, that importune rebellious ſervant ſhall be *eternally* caſt off, drop into a *perpetual* impaſſible nothing, take a long progreſſe into a *land where all things are forgotten* (and conſequently the *good* which hath been acted in that *fleſh*, as well as the *evil*) this would be ſome colour for that novel *perſwaſion* (a fruitful principle of all *carnality*) that the man may be *regenerate* in the ſight of *God*, though he be *ſold under ſin*, led *captive unto the law of ſin, which is in the members.*

§. 26. But when the *prevarications* and *irregularities* of the *body*, which are not *ſubdued*, as well as *check'd*; *mortified*, as well as *diſliked* by the *ſoul*, ſhall receive their certain payment in the *body* (reunited on purpoſe to the *ſoul*, that that which hath *merited* by *compliance*, may be *rewarded* by *ſympathie*) when the *flames* (that by being inflicted on the *body* are experimented to *afflict*, and *enter into the ſoul*) ſhall demonſtrate to the *ſoul* her cloſe concernment in all that is permitted to come ſo neer her, then it will appear to be every

The perſwaſion gainfull.

man's *intereſt* to joyn good performances to *ſpiritual* purpoſes and *reſolutions*, to act, as well as to deſigne, to ſubdue and quell the *exorbitances* of the *fleſh*, as well as to continue the *wouldings* of the *ſpirit*; And this being abſolutely required to the *ſyncerity* and *reality* of our *repentance* and *renovation*, which conſiſts not in the *ſtrife*, or *wiſh*, or *purpoſe*, but in the *actual operations* of good life, the *belief* of the *reſurrection* of the *body*, which is ſo *inſtrumental* and *preparative* to this, muſt needs be *fundamental* to that, which is *ſuperſtructed* on it; and was therefore deemed fit to be firſt preached to all men, before *ſtrict Chriſtian* performances could *reaſonably* be required of them.

Everlaſting life.

§. 27. *Laſtly*, the *everlaſting life* both of *body* and *ſoul* in that *future* ſtate, whether in *bliſſe* or *woe*, hath with all reaſon been added as the *laſt ſtone* to this *foundation*, and in it all the *promiſes* and *terrors* of the *Goſpel*, to *perſwade* and *drive* us to *repentance*.

The neceſſity of the belief of that.

§. 28. Were the *ſtate*, wherein we expect our *reward* for the *abſtinencies*,

nencies, or *riots* of this *preſent* life, under the *prejudices* of *ſhort*, or *finite*, as it hath the diſadvantage of *abſence* and *futurity*, the *promiſes* and *threats* of *Chriſt* would loſe much of their *virtue* and *energie*, and being by their *ſpiritual* and *inviſible* nature rendred ſo *faint* in the *original*, and yet (to make them more ſo) ſet to *ſollicite* us at a *diſtance*, they would want a competent *inſtrument* to collect and convey their *rayes ſucceſfully*, or ſo as to *affect*, or impreſſe the *ſpecies* with any *vigor* on a dull, and withall *prejudicate* faculty. We know a *life* in *reverſion* is not half ſo *valuable*, as that which may at *preſent* be entred on, and this not only in the opinion of *fools*, but of the moſt prudent *purchaſers*; And unleſſe there be ſomewhat in the *duration* to inhaunſe the *value*, and to be offered in *commutation*, and to *reward* the *patience* of the *preſent* ſelf-denial, *heaven* it ſelf would be look'd on *jealouſly*, as a *project* to deprive us of our *preſent portions*, to cheat us of our *poſſeſſions*; But when the *loſſe* of every *preſent* advantage to *fleſh* and *blood*, is ſure to be repaid in a farre nobler *coin*, and

to continue to be enjoy'd to all *eternity*, when beſide the *liberal harveſt* of *ſatisfactions* for any the moſt trivial *loſſe* or *ſuffering*, ſubmitted to upon *Chriſt's command* or *adviſe* (the *hundred fold more in this life*) we are ſecured to reap in *another world*, *everlaſting* unperiſhable *felicities*, and when to the *empty*, *nauſeous*, *afflicting pleaſures* of ſin, for ſome one ſhorteſt *moment*, attended immediately with a farre more *durable ſhame*, and then followed with an *immortal*, *endleſſe gnawing death* (that is all *jawes*, but no *ſtomach*) ſhall remain (by way of *arrear*) a *ſharp*, yet *ſullen* payment to all *eternity*, when every *play* or *jeſt* of ſin, ſhall engage us in that *perpetual* earneſt, and after the *tranſitory* joy is *forgotten* or *loathed*, the irreverſible ſentence of endleſſe *woe* is expected, *inſtantly* and *infallibly* to come out, and with it an ἐσφράγισαι ταμεῖα all the *ſtore-houſes* of *eaſe* or *mercy ſealed* up, all *drops* to *cool*, or *oceans* to *quench* our miſery; Then certainly upon this *perſwaſion* duly rooted (not in the *brain* but *heart*) an ordinary *orator* may ſuffice to ſuperſtruct an admiſſion of the *precepts* of

of *Chriſt*, and induce in a *rational* creature a willingneſſe to be *happy* here (by a patient bearing of a *gentle, deſireable yoke*) that ſo he may be *bleſſed* eternally.

§. 29. And ſo we have taken a curſorie view of the ſeveral *Articles* of the moſt *antient* and *ſhorteſt Creed*, and therein exemplified the propriety of our *definition* of *Fundamentals*, and having the *Apoſtles* judgment in their preachings to confirm us in the truth, that the laying of ſo *large* a *foundation* was deemed neceſſary, to their deſigne of planting the ſame fruits in all *ſoils*, *piety*, *probity*, and *purity*, in a nation of *hypocritical Jewes*, and a *world* of *Idolatrous polluted Gentiles*, we have already ſhewed how unneceſſary it is to enquire, whether any *ſingle* ſinner of either of thoſe *provinces* might not poſſibly be reduced to *Chriſtian* life, without ſome *one* of theſe *explicitely* and *actually* conſidered, and ſo have no temptation to inlarge this *Chapter* by any ſuch conſideration.

CHAP.

CHAP. IX.

Of the Nicene and Athanaſian Creeds together; and ſeverally of the Nicene.

§. 1. HAving view'd the *Apoſtles Creed*, and of it premiſed this one thing, that it was a complete *Catalogue* of all, that they (being directed by the *holy Ghoſt* in their miniſterie) thought fit, to lay the *foundation* of *Chriſtian obedience* in every *Church*, and conſequently that there was no more, in their opinion, *neceſſary*, in order to this end of working *reformation* in the world; It will from this *datum* demonſtratively follow, either that there is in the two other *Creeds*, the *Nicene*, and *Athanaſian*, nothing *materially* different from that which the *Apoſtles Creed* had contained (nothing really ſuperadded to it) or elſe that that *ſuperaddition* was not, in the *Apoſtles* eſtimation, *neceſſary* to this end, and conſequently that if (at the forming of them) it were by the *following Church* thought *neceſſary* to be thus made, or ſtill continues to be ſo, this muſt ariſe from

The deſign of later Creeds.

from ſome *freſh* emergent, one, or more, which had been obſervable in the *Church* after the *Apoſtles* time.

§. 2. And which of theſe two is the truth, it will not be uneaſie to define. For though the omiſſion of ſome words, which had been retained in the *Apoſtles Creed*, doe not ſignifie much, (for it is certain that they were (while retained in that) and are ſtill, (now they are left out in following *Creeds*) *eternally* and *unqueſtionably* true, in the ſenſe, wherein the *Apoſtles* and their *ſucceſſors* underſtood them) nor indeed any more, then that they were *virtually* contained in other words ſtill continued (as the *deſcent* to *hades*, under that of his *ſuffering* and *burial*, and not *riſing* till the *third day*; and the *Communication* of *Saints*, under the *Catholick Church*, with the *Epithet* of *Apoſtolick* added to it) or elſe that they were not *neceſſary* to be repeated, becauſe already *familiarly* known and confeſſed, and not queſtion'd by thoſe *hereticks*, againſt whom the variations were deſigned (as in the *Athanaſian Creed* the *Articles* of the *holy Ghoſt*, ſo largely ſet down. Defined.

down in *four branches* in the *Nicene Creed*, and the *three Articles* attending that of the *holy Ghoſt*, in the *Apoſtles Creed*, are all omitted) yet thoſe words which in the later *Creeds* were *ſuperadded* to the former, were apparently *deſigned* by the Compilers for ſome *ſpecial* uſe, either by way of *addition*, or *interpretation*, to fenſe the *Catholick orthodox Faith* from the *corruptions*, and *depravations*, or elſe from the *doubtings*, and *contradictions* of *hereticks*.

Of the Nicene.

§. 3. Thus in the *Nicene Creed*, the two additions in the firſt *Article*, the [ἕνα, *one*] prefixed to [*God*] and the [καὶ πάντων τῶν ὁρατῶν καὶ ἀοράτων, *and of all things viſible and inviſible*] were, upon prudent deliberation and conſidering, interpoſed, the firſt of them on occaſion of the *Arians*, in one reſpect, and both of them, in another reſpect, by reaſon of the *Gnoſtick* and *Valentinian*, and ſuch like following *hereticks*, whoſe *heathen* and *Poetical Theologie* (taken from *Heſiod*, and *Orpheus*, and *Philiſtion*) had rendred them *neceſſary*. For that thoſe *hereticks*, beginning with their *Simon* and *Helena*, had introduced a

One God.

plurality

plurality of *Gods* (and ſo made the *Profeſſion* of the *Unitie*, part of the *ſymbolum* that ſhould diſcriminate the *Orthodox* from them) and affirmed that their *Æones* or *Angels* were begotten by *Helena* (*Simon's* Πρώτη ἔννοια, *firſt cogitation*) and that the *world* was *created* by them, and that the *God* of the *Jewes* was but *one* of thoſe *Angels* (and a great deal of the like) appears by *Irenæus*, l. 1. c. 22. And theſe two interſertions were clear explications of the *Apoſtles* old form, *God the Father, Ruler of all, Maker of heaven and earth*, which ſufficiently contained an acknowledgment of the *Unitie* (for how elſe could he be *monarch*, or, *Ruler of all?*) and alſo aſſerted him the *Creator* of all the *Angels* (who were certainly comprehended under the *heaven and earth*, the phraſe of *Scripture* to denote the *world*) but yet was capable of more light, by theſe more explicite words (*viſible and inviſible*) to exclude the contradictions of *hereticks*. Of all things viſible, and inviſible.

§. 4. And though the *Creed* in the *ancient Apoſtolick* form were ſufficient for any man to *believe* & *profeſſe*, yet when

when the *Church* hath thought meet to erect that additional *bulwark* against *hereticks*, the *rejecting* (or denying the *truth* of) those their *additions*, may justly be deemed an *interpretative* siding with those antient, or a desire to introduce some new *heresies*, And though *good life* might have been *founded* without those *additions*, if on such occasions they had never been made, yet the *pride* or *singularity* (or *heretical* designe) of *opposing* or *questioning* them (now they are framed) being themselves unreconcileable with *Christian charity*, and *humility*, are *destructive* of the *fabrick directly*, and interpretatively of the very *foundation*, and is therefore justly deemed *criminous*, and lyable to *Censures* in the *Church* of *God*.

One Lord Jesus Christ, &c.

§. 5. So likewise the *Oneness* of our *Lord Jesus Christ* (as before of the *Father*) referring to the several *hypostases* in the one *eternal*, *indivisible*, *divine nature*, and the *eternity* of the *Sons generation*, and his *coeternity*, and *consubstantiality* with the *Father*, when he came down from *heaven*, and was *incarnate* &c. *for us*

men.

men peculiarly (not for *Angels*) *and for our ſalvation*; and laſtly the *perpetuity* of his *kingdome added* in the *cloſe*, all theſe are aſſertions equivalent to thoſe, which had been before compriſed in the *antient*, more *ſimple*, uncompounded *article*, but were uſefull to be thus *enlarged*, and explicated, when the *Arians* oppoſed the *Apoſtolick tradition*, and by *corrupting*, detorted the words of *ſcripture* to their ſenſe.

§. 6. This is elſwhere more largely ſhewed (in the *note* on 1 *Joh.* 5. 7.) And all that will opportunely here be added, is onely this, that they which, according to the *Apoſtles depoſitum*, or *doctrine* in every *Church*, believed the *deſcent*, and *incarnation* of the *eternal God*, on purpoſe to reſcue mankinde from all *impurities*, to reveal the whole divine *will* for the regulating *mens lives*, to atteſt it by *his death*, and *evidence* it by his *reſurrection*, &c. and at laſt to *come* to *judge* the *world* according to this determinate *rule*, had all thoſe branches of *Chriſtian faith*, which were required to *qualifie* mankinde to ſubmit to *Chriſt's reformation*. And 'tis the wilfull

wilfull oppoſing theſe more *explicite* articles, the reſiſting them, when they are competently propoſed from the *definition* of the *Church* (and not the not-believing them thus explicitly, when either they are not *revealed*, or not with that *conviction*, againſt which he cannot *blameleſly* and without *pertinacy* of his *will* hold out) that will bring *danger* of *ruine* on any.

The H. Ghoſt the Lord and giver of life &c.

§. 7. That which is added of the *holy Ghoſt* [*the Lord and giver of life, who proceedeth from the Father and the Son*, (ſuppoſing with the *Weſtern Church*, that the [*Filióq;*] was found in the firſt *copies*, and *acts* of that *Councel*) *who with the Father and the Son together is worſhipped and glorified, who ſpake by the Prophets*] is in like manner an *enlargement*, and explication of the more brief *Apoſtolick* form, and the *ſubſtance* thereof was *compriſed* formerly in that *uncompounded* ſtyle (fitter *then* for the *belief*, and *memory* of all) but was afterward prudently *enlarged* for the *repelling*, and preventing the *poyſon* of *heretical* invaders, the *Montaniſts* and *Macedonians*, &c.

§ 8. And

§. 8. And ſo likewiſe that addition of the *one Baptiſme* prefixt to the *Remiſſion of ſins* was on purpoſe deſign'd againſt the *Novatians*, whoſe *pretenſions* were conſidered, and condemned in the *Councel of Nice*; The practiſes of the *Churches* in receiving thoſe that had fallen into *groſs* ſins after *baptiſme*, had been ſomewhat different, in ſome parts *milder*, as in the *Church of Rome*, in others more *rigid*; The *Church of Rome* had given ſome liberty for the great *offenders*, *murtherers*, *adulterers*, and ſuch as had fallen to *Idol-worſhip*, in time of *perſecution*, *viz.*: that after *many* years *penance* they might be reſtored to the *Communion*, and *peace* of the *Church*, without any *new baptiſme* (ſuch as was uſed in admitting *heathens*) only by *impoſition of hands*, or *abſolution*; extending the virtue of *baptiſme* formerly received, to the *waſhing* away of theſe ſins committed after *baptiſm*, in caſe of *ſincere repentance* and forſaking of them; This the *Novatians* diſliked, and thereupon *brake* off, and made a *ſchiſme* in the *Church*. And the *Councel of Nice* taking cognizance of the matter, judged againſt *Novatus*

One baptiſme for the Remiſſion of ſins.

tus and his followers, that there was place for a *ſecond repentance*, and not only for that *firſt* before *Baptiſme*, as appears by the *Canons* of that *Councel*. And this was it, that was referred to, in this more *enlarged* paſſage of their *Creed*, and the uſe of it thought very conſiderable for the *reducing* of *lapſt Chriſtians*, as the *Apoſtolical article* of *remiſſion of ſins* indefinitely, had been for the attracting *heathens*. And this, and all the former *additions*, being thus ſetled by the *Univerſal Church*, were, and ſtill are, in all reaſon, without *diſputing*, to be *received*, and embraced by the *preſent Church*, and every *meek* member thereof, with that *Reverence* that is due to *Apoſtolick* truths, that *thankfulneſs*, which is our *meet tribute* to thoſe *ſacred champions* for their ſeaſonable, and provident propugning of our *faith*, with ſuch *timely*, and neceſſary application to *practiſe* that the *holy Ghoſt*, ſpeaking to us now, under the times of the *New Teſtament*, by the *Governours* of the *Chriſtian Churches* (*Chriſt's mediate* ſucceſſors in the *Prophetick*, *Paſtoral*, *Epiſcopal* office) as he had formerly ſpoken

ſpoken by the *Prophets* of the *Old Teſtament*, ſent immediately by him, may finde a *cheerful* audience, and receive all uniform *ſubmiſſion* from us.

§. 9. And this is all that is here neceſſary to be ſaid of this *ſecond Creed.*

CHAP. X.

Of the Athanaſian Creed.

§. 1. OF the *Athanaſian Creed* (as it is uſually called) *two* things will be briefly conſiderable, 1. The *doctrine of it*, 2. The *curſes and damnation* denounced againſt thoſe, who doe not *entirely* maintain it, without the *corruptions*, and *mixtures* of the *hereticks*.

§. 2. The *Doctrine* is (well-nigh all of it) the *aſſerting* the *Unity* of the *Divine nature*, and the *Trinity* of *hypoſtaſes*, whether *ſubſiſtences*, as the *Greek Church* called it, or, as the *Latine*, *perſonæ*, *perſons* in it, and that in *oppoſition* to ſeveral *novel* propoſitions, which had by *hereticks* been introduced in the *Church*, and ſo, (as the *vices* of men ſuggeſt *lawes*) occaſioned

The Doctrine of the Athanaſian Creed.

casioned such *explications*, and *enlargements*. And of these again (much more then of the *Nicene superadditions*) it may be reasonably affirmed, that being the *explications* of a *Father* of the *Church*, and not of a whole *Universal Councel*, or of the *Church representative*, they were neither *necessary* to be *explicitly* acknowledged, before they were *convincingly revealed*, nor simply and absolutely *imposeable* on any particular man, any farther then he was a *member* of some *Church*, which had actually received *Athanasius's* explication (as it is apparent the *Western Churches* did) or then it appeared concordant with the more *authentick Universal Confessions*, as every *doctrinal* proposition of it, will be found to doe.

The Censures. §. 3. As for the *Censures* annext 1. in the beginning [*that except a man keep the Catholick faith* (of which this is set down, not as the *entire form*, but an *explication*, or interpretation of some *parts* of it) *whole and undefiled, he shall doubtless perish everlastingly*] 2dly, in the *middle* [*he that will be saved, must thus think,*] and [*it*

[*it is neceſſary to everlaſting ſalvation that he alſo believe rightly in the incarnation* &c.] and 3dly, in the *end* [*this is the Catholick Faith, which except a man believe faithfully he cannot be ſaved*] I ſuppoſe they muſt be interpreted by their *oppoſition* to thoſe *hereſies*, that had invaded the *Church*, & wch were acts of *carnality* in them that broached, and maintained them, againſt the *Apoſtolick Doctrine*, and contradictory to that *foundation*, which had been reſolved on, as *neceſſary* to bring the world to the *obedience of Chriſt*, and were therefore to be *anathematized* after this manner, and with *deteſtation* branded, and baniſhed out of the *Church*; Not that it was hereby defined to be a *damnable* ſin to fail in the *underſtanding*, or *believing* the full matter of any of thoſe *explications*, before they were *propounded*, and when it might more reaſonably be deemed not to be any fault of the *will*, to which this were imputable.

CHAP.

CHAP. XI.

Of the Superſtructure, and the particular branches thereof.

§. 1. HAving thus briefly taken a view of the *Foundation*, and therein alſo of the *Superſtructure* generally conſidered, together with the *proprietie* that one of theſe hath toward the other, the doctrines of *belief* to the *renewing* of mens lives, I am now by courſe to proceed to a more particular view of this *Superſtructure*, and the *ſeveral* branches of it.

The generall nature of the Superſtruction in five particulars.

§. 2. Where firſt it muſt be remembred, that the πλήρωσις or *filling up*, which *Chriſt* deſigned, contrary to the καλάλυσις *diſſolving* or abrogating of the *Law* and the *Prophets*, is farre from *evacuating* or annulling the obligation of any one *ſubſtantial* precept introduced by the *Law* of *Nature* or *Moſes*, but coming as an ἐπίνομις or *ſuppletorie* to all former *laws*, as a new and more perfect *correct* edition of the old *Codex*, as one general *Law* for the *reforming* and *hightening*

ing of all *Laws*, is wholly deſigned, as may be moſt *ordinable* to this end.

§. 3. Firſt in *filling* up *vacuities*, turning out *ſhadows* and *ceremonies*, by explicite preſcription of the *ſubſtantial* duties, which thoſe *ſhadows* did *obſcurely* repreſent: 2. In binding ſome parts of the *yoke* cloſer then they were before thought to be *bound* upon men, *extending* the precepts farther then they were thought to *extend*: 3. In *raiſing* them to more elevated *degrees* of *perfection*, ſinking them deeper then the *outward actions* to the *purity* of the very *heart*: and 4. by *promiſes* of the moſt *amiable divine*, and *terrors* of the *diſmall unſupportable* nature, *confirming* and *binding* them *all* upon us, and not allowing us *liberty*, or *impunity* in any *indulgent* tranſgreſſion of any branch of this *Law* thus *reformed* and *improved* by him.

§. 4. And this being the reſult of *Chriſt's* deſigne, 1. the production of a καινὴ κτίσις, an entire *new creature*, a new modelling of the *whole ſoul* for the *whole* ſpace of the *future* life; and 2. the purpoſe being to people the *whole world*, i. e. a *com-*

munity of men (whoſe *underſtandings* are not generally *deep*, and ſo muſt be *wrought* on by means *proportionable* to them) with a *colonie* of ſuch *divine new creatures*; and 3. the nature of man (as a *rational* and *voluntary* agent) requiring that all this be done by way of *perſwaſion*, not of *violence*, to preſerve their *liberty*, which alone could render them capable either of *reward* or *puniſhment*; and 4. the difficulty being ſo great, and the improbability of attempting this ſucceſsfully, It was but reaſon that a large and a *ſolid* foundation ſhould be laid, upon which this ſo important and weighty a *fabrick* might probably be *erected*.

§. 5. But though an uniform *univerſal obedience* to the commands of *Chriſt*, which contains every *ſpecialty* under it (and is not reconcilable with our *partiality*, the προσωπολη-ψια, *accepting*, as it were, of the *perſon* of any *ſin* or *virtue*, the *preferring* any one *duty* to the prejudice of any other) be that which alone can own the title of the *Chriſtian ſuperſtructure*, without which completely erected, no *enumeration* of *particular* duties

duties will be ſufficient, Yet ſome *ſpecialties* there are which have a greater *propriety* to this title, then ſome others, and to which our *Chriſtian* inſtitution gives us more *peculiar* obligations, And it will not be amiſſe to mention ſome of theſe. The ſpecialties of it.

§. 6. Firſt *Piety* (the *Love*, and *Fear*, and *Obedience*, and *Faith*, and *Worſhip* of the *one* true *God*) in oppoſition 1. to *Idolatry*, 2. to *Formality*, 3. to *Hypocriſie*, on one ſide; and then 1. to *Sacrilege*, 2. to *Profaneneſs*, or *Impiety*, on the other ſide;

§. 7. Firſt *Piety*, or the *worſhip* of the *true God*, the *Creator* of the *world*, the *God* of *Iſrael*, as that is oppoſed to the *Idol-worſhip*, whether of *devils* and *ſouls* of *men* (in the *rites* of whoſe *religion* many of the *vileſt* ſins of *carnality* and *luxury* were practiſed) and to the *adoration* of *liveleſſe*, *breathleſſe pictures*, and *images*, ſo it is the reforming of the *vices*, and *ſottiſhneſs* that had long overſpread the *infatuated Gentile world*, and ſo a prime branch of that *deſigne* of *Chriſt's coming*, and of his ſending his *Diſciples* to *all nations*, to *awake* them out of this dead *ſleep*, and *Le-* Piety in oppoſition to Idolatrie.

thargie of *ſoul*, and by the *knowledge* of the *true God*, to bring them to the *imitation* of, and *dependence* on him.

Piety in oppoſition to Formality.

§. 8. *Secondly*, as *Piety* is oppoſed to *ſlight*, *negligent*, *external formal* performances, ſo is it the neceſſary *Chriſtian* virtue, proportioned adequately to the *omniſcience* and *ſpirituality* of that infinite *deity*, the belief whereof is laid as a prime part of the *Foundation*. And though that inward *warmth*, if it be any whit intenſe, will neceſſarily extend it ſelf to the *outward* man (as *motion* that begins in the *centre*, naturally diffuſes it ſelf, and affects uniformly, and ſhakes *every part* to the *circumference*) and conſequently oblige the *body* to attend the *ſoul* in all *reverences* of *addreſſe* to that awfull *Majeſtie*, who hath full title to the *obediences* of either (and this, in this conjunction, is farre from meriting any unkinde *cenſure*, or *jealouſie*, the very *bodily exerciſe* being affirmed by *S. Paul* to be ἐπ' ὀλίγον ὠφέλιμος, *profitable for a little*, and the *faſts*, and *auſterities* that were to attend the *departure* of the *Bridegroom*, being of this nature directly, and ſo the *Publican's ſmiting*

on

on his breſt being added to his *prayer* for *mercy*, on which *Chriſt* beſtowed that *Eulogie*) Yet if, as *inſectile animals*, for want of *blood*, run all out into *legs*, ſo the *want* or *chilneſs* of *devotion*, and not the *intenſion* of it, be that which caſts the *body* into the *ſolemn demure* poſtures; if, as *Julian* reproacheth *Chriſtianity*, the *ſtriking* of the *breaſt*, and *ſhaking* of the *head*, the *formal* outward *humiliations* be all the *zeal* and *piety* of the *Chriſtian*, this is no farther then *Ahab's* ſoft pace, no part of that *reformation*, that *Chriſt* came to work, none of that *worſhip* in the *ſpirit*, which is the *tribute* required in the daies of the *Meſſias*, and that which the *Spirituality* of *God*, to whom the addreſſes are made, and of the *promiſes*, which are *rewards* proportioned to our *ſpirits*, moſt ſtrictly exact from us.

§. 9. *Thirdly*, as *Piety* is oppoſed to *Hypocriſie* and *unſincerity*, and all *falſneſs* or *foulneſs* of *intenſions*, eſpecially to that *perſonated devotion*, under which any kinde of *impiety*, *oppreſſion*, *rapine*, *ſedition*, &c. is wont to be diſguiſed, and put off more ſpeciouſly, ſo is it a ſpecial part of To Hypocriſie.

this *superstructure*, and as the defining or opining *Godliness* to be *gain*, 1 *Tim.* 6. 5. hath the *brand* and *reproach* of an *heresie*, quite contrary to the *Christian doctrine* and *practise*, so certainly the designing our *obedience* to any *part* of *Christ's* precepts, as the means to gain to our selves, and defraud others, to sin more securely before *God*, or unsuspectedly before men, is of all things most unreconcileable with *Christianity*; And that so little of this *sincere piety* is to be met with in the world, the reason is clear, because *Christianity* is so farre from having its *perfect* work upon mens hearts, our *brains* and our *tongues* being the only parts, that are ordinarily taken up and possessed with it.

To Sacrilege. §. 10. *Fourthly*, the true *Christian Piety* looks upon *sacrilege* with a more *perfect* aversation, then any former *religion* hath done; The first *efflux* of men's *piety* after receiving of the *faith* was the *selling*, and *consecrating* their *possessions*, *Act.* 2. and the *detaining* of any such *sacred* portion is looked on (and punished severely) as the *defrauding* of the *Spirit*

rit of *God*, c. 5. 3. And the *zeal* that is ſo exhauſted, and layed out in *animoſitie* to *Idols* and *Sabbath-breaking*, that it can eaſily ſupport, and put over the *Golden wedge*, and the *Treaſures* of the *Temple*, and ſo likewiſe the ἀδάπανος δυσσέβεια, the *cheap, chargeleſſe piety* that brings no *tribute* to the *offerings* of *God*, (to which antiently it was a *ſcandalous* thing for any man to *approach empty*) that offers all its *ſacrifices* to the *Lord*, *of that which coſts it nothing*, is farre from any ſemblance of the *Chriſtian reformation*, is not aſcended ſo farre as the *Natural*, the *Moſaical*, the *Heathen*, the *Mahomedan piety*, and is a work of more then *Ægyptian darkneſs*, that the *exceſs* of *light* hath brought into the *world*.

§. 11. *Fiftly*, the *Chriſtian piety* is, beyond all other things, diametrally oppoſed to *Profaneneſs* & *Impiety* of actions, that μεσημβρινὸν δαιμόνιον, *noonday Devil*, that ſins barefaced and confident before the eye of heaven, that of the *practical Atheiſts*, the Ἄθεοι ἐν κόσμῳ τούτῳ, which though they acknowledge *God* in the *Creed*, yet reject and abandon him in their *actions*, To Profaneneſs.

actions, and either as *Jews*, candidates of an *earthy Canaan*, or as *Turks* of a *carnal paradise*, live as if there were never a *God* in this world, and never a *life* after it, whatsoever proportion of the *foundation* is laid in their *brains*, have none of the *superstructure* in their *hearts*.

Obedience to Superiors.

§. 12. A *second specialtie*, which hath a considerable propriety to this title, is, *Obedience* to *superiors*, which though *founded* in the *Law* of the *first creation*, and afterward precisely commanded by *Moses*, hath this note of *eminence* (above what was formerly) set on it by *Christianity*, that it is πρώτη ἐντολή, *a prime commandment*, the very *title* bestowed by *Christ* on the *love* of *God*, *Mat.* 22. 38. *Mar.* 12. 30. and that *with promise* (for that it was not *the first commandment with promise*, is evident by the *second* of the *Decalogue*, which hath a *promise* annexed to it) and it is a *compound* of *three* of those *virtues*, to which the *Beatitudes* are peculiarly assigned by *Christ*, *Mat.* 5. of *Meekness*, and *Peaceableness*, and *suffering for righteousnes sake*, and this bound indefinitely, not only on *all* under *subjection*,

ſubjection, κἂν Ἀπόστολος &c. ſaith S. *Chryſoſtome, though they be Apoſtles, or Biſhops, or any the moſt ſacred perſons*; and *extended* as *indefinitely* ὑπερεχούσαις ἐξουσίαις, to the moſt *heathen*, provoking, oppreſſing, (as long as they be *lawful*) *powers*; and *laſtly* this *duty* is inlarged by *Chriſt* ſo as to belong to *Eccleſiaſtical* (as well as to *Civil*) *ſuperiors*, who having the *Keyes* committed to them by *Chriſt*, as to the *œconomi* or *ſtewards* of his *familie*, though they be not armed with the *ſecular ſword*, or any *carnal weapons* of their *warfare*, yet *obedience* is a *tribute* that *belongs* to them, *Heb.* 13. v. 17. as to thoſe that are to *give account* for mens *ſouls*, which they could not be ſuppoſed to doe, if they had not *authoritie* over them: And therefore to make *Religion* a *ſtratagem* to *undermine*, or a *banner* under which to *oppoſe* and *violate government*, is a thing moſt contrary to this *ſuperſtructure*, moſt *ſcandalous* and *reproachful* to *Chriſtianity*.

Charities.

§. 13. Thirdly, *Charitie to all* ſorts, to all *mankinde*, to *neighbours*, to *ſtrangers*, to our own, and even to *God's enemies*, *Charitie of all* ſorts, of

giving, of *forgiving*, of *loving*, *bleſſing*, *praying* for, of *mercy* to *bodies*, of *relief* to *eſtates*, but eſpecially of *admonition*, and *reprehenſion* to *ſouls*; *Charitie* in oppoſition to *injuſtice*, *coveting* and *defrauding* others, to *faction*, *diviſion*, civil inteſtine *broils*, *ſchiſmes* and *ruptures* in a *Church* (that ſpecial piece of *carnalitie*, 1 *Cor.* 3. 3.) to *judging*, *anathematizing*, *damning*, denying the *peace* of the *Church* to them that are qualified for it; and laſtly to all *guilt* and *thirſt* of *blood*, all *capital puniſhing* of any, but *capital malefactors*, is a third *ſpecialty* of this *ſuperſtructure*, as certain a *badge* of this ſinking down of *Chriſtianity* into the *heart*, as the *Apoſtolical ſymbole* is of the preaching the *Faith* among us.

Puritie. §. 14. Fourthly, *Puritie* is a *ſpecial* part of this *ſuperſtructure*, and the *circumciſion* of the *heart*, the regulating and reſtraining of all deſires of the *Fleſh* within the known limits of *conjugal* or *virginal Chaſtitie*; And this in oppoſition to πορνεία of all ſorts, the *unnatural*, *inceſtuous*, *adulterous* conjunctions, thoſe *before* mariage, or *after* divorce, and

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to the ſeveral degrees of theſe in the very *eye* (and all that is proportionable to that) *Mat.*5.28. but eſpecially in the *heart* v. 8. And whatſoever mens *faith*, or their *patience*, or *perſeverance* were, any remarkable indulgence to this ſin, the *ſeduction* of *Balaam* (in the matter of *Peor*) or the *deeds* of the *Nicolaitans*, *Rev.*2.3. were ſure to bring *judgments* and curſes upon thoſe *firſt* daughters of *Chriſt's* love, and if not timely repented of and reformed, will in all probability be revenged with the removal of the *Candleſtick*, ploughing up the very *foundation*, the *Profeſſion* of the *Chriſtian faith* in thoſe *National Churches* that are ſtill in any eminent manner guilty of it. The *judgments* of *God*, and utter *deſtructions* of many *Nations*, not only thoſe that were *rooted* out for the implanting of the *Jewes*, but even of all the *Monarchies* which are mentioned either by way of *ſtory*, or *prediction* in the *ſcripture*, are ſo *ſignally* diſcernible to have been the reward of this ſort of ſins, eſpecially of the *unnatural Sodomitical impurities*; and the *honourableneſs* of *mariage* in *all* (in order to the averting

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ing the ἄτιμα πάθη, *diſhonourable affections*, *Rom.* 1.) is ſo ſolemnly recommended in the *New Teſtament* (in oppoſition to the *impure Gnoſtick hereſie*, that was ſo unkinde to *mariage*, as to make it a *work of the Devil*) that it may be a very opportune caution to all *Chriſtian Churches*, and *Magiſtrates*, not to impoſe *celibacie* on whole *callings*, and great *multitudes* of men or women, who cannot be diſcernible or ſuppoſeable to have the gift of *continence*, Nor yet by offering worldly *rewards* and advantages to all that ſhall deprive themſelves of that *honourable remedy*, to invite the *raſheſt* or the worſt of men into that ſtate of continual *temptations*, which hath cauſed the *ſhipwrack* of ſo many.

Contentedneſs. §. 15. Fiftly, *Contentedneſs* is moſt eminently one of theſe *ſpecialties*, and that both as it is oppoſed to *ambition*, *covetouſneſs*, *injuſtice*, *uncontentedneſs*, (each of which is a moſt *unchriſtian* ſin) and alſo as it is the *maintaining* and *eſtabliſhing* of *Propriety* in the world, which though it be not of any huge importance in reſpect of any conſiderable *advantages*, that *wealth* and

and *honour* can help a *Christian* to, (who is, or ought to be, raised by *Christ* to a *contempt*, and *superiority* over such mean empty acquisitions as these) yet, as the *disturbances* which *questions* of *right* never fail to bring along with them, are very *unhappy*, and *innumerable*, and *endless*, so the *inestimable* benefit of *peace*, and *quiet*, and *vacation* for *piety*, and the *instrumentalness* of *riches* to works of *charity* (even above that more perfect way of *absolute despising* of *wealth*, which by giving all at *once*, disables for many *thousand future charities*) have rendred it very *politick* and *necessary* in every *Christian Commonwealth*, by *Laws* to *settle*, and *secure Propriety*, which he that hath learnt with S. *Paul* to be *content in whatsoever estate*, will never attempt to *invade* or *violate*.

§. 16. Many other branches of this *superstructure* there are, which it cannot be *necessary* to mention here, but above all the *taking up* of the *Cross* and *following Christ* with it on our shoulders: And the vigorous indevour to cast it off from our *own shoulders*, to fasten it on other mens, and Taking up the Crosse.

and to ſhake the *foundations* of *Government*, in order to any ſuch attempt, is moſt *diametrally* contrary to the true *Chriſtian* temper, an *enmitie to the croſs of Chriſt.*

CHAP. XII.

Of the Doctrines that hinder the ſuperſtructing of good life on the Chriſtian belief, firſt among the Romaniſts, a Catalogue of them, eſpecially that of the Infallibility of the Church, 2. Among others, 1. that of the Soliſidian.

§. 1. I Come now to conſider what *Doctrines* there are, infuſed (diſcernibly) among *Chriſtians*, which are moſt apt to *fruſtrate* the forementioned *method*, to *obſtruct*, or intercept the cordial *ſuperſtructing* of *Chriſtian* life, or *Renovation*, where the *Foundation* is duly laid. For ſuppoſing the *Articles* of our *Chriſtian Faith* to be completely *taught*, and undoubtedly *believed*, and ſo the *foundation* to be purely laid according to the *Apoſtles* platform; And ſuppoſing farther that the *ſeveral* fore-

forementioned branches of the *superſtructure* be ſo farre *taught* and *believed* alſo, as that they are not doubted to be the *virtues* preſcribed, and preached to men by *Chriſt*, It is yet poſſible, that after all this, ſome other *Doctrines* may *inconveniently* interpoſe, and intercept the *uſes* and *aimes*, to which *God* hath deſigned the *Faith*, and *at once* obſtruct the *ſuperſtructing* of *all Chriſtian* life upon it.

Doctrines among the Romaniſts.

§. 2. Of this ſort the *Catalogue* is (or ſoon may be) farre *larger*, then will be fitly inſerted in this place. For upon this occaſion we might be engaged to enter on the examinati- of the *Romiſh doctrines*, 1. of *Penances*, 2. of *Indulgences*, 3. of the *Treaſury* of the *Church*, made up (beſide the *blood of Chriſt*) of the *ſupererogating merits* of ſome, and applied to the *benefit*, and *pardon* of *others*, 4. of the *Improvableneſs* of *Attrition* into *Contrition*, by the *Prieſts* ayde, without the ſinners *change* of life, 5. of *Purgatory*, 6. of *Diſpenſableneſs* of *Oathes*, 7. of *Arts* of *Equivocation*, 8. of *Ceſſation* of *Allegiance* in *ſubjects* to an *heretical Prince*, and ſome others

The doctrine of Infallibility.

others the like; but especially of the *Infallibility*, and *inerrableness*, which is *assumed*, and *inclosed* by the *Romish Church*, without any *inerrable* ground to build it on, and being taken for an *unquestinable Principle*, is (by the *security* it brings along with it) apt to betray men to the *foulest* whether sins, or errors, whensoever this pretended *Infallible* guide shall propose them; And seeing it is *just* with *God* to permit those, which *thinke they stand* so surely, *to fall* most dangerously, and because what some *witty*, and subtile men of *this*, and former ages have been experimented to fall into, may in the *future* possibly become the *Romanists* case, and because the *Assuming* of *Infallibility* is by way of *interpretation* the *presuming*, and affirming every thing to be *infallibly true*, and *good*, which they shall ever *believe*, or teach *de fide*, or *pronounce* to be *duty* (and there is nothing so † *false*, or *sacrilegious*, but it is *possible* they may

† *Subditos illi (Papæ) simpliciter obligari ad credendum, adeò irrationabile & blasphemiæ plenum est, ut etiam quacunque hæresi pestilentius inveniatur*, that subjects should be absolutely and simply bound to believe the Pope, is so irrational and full of blasphemy, that it is found more pestilent than any heresie whatsoever. *Wesselus Groningens: de dignit:*

dignit: & potest: Eccl: c. 1. (written about 200 years since.)

Valdè periclitaretur vita justi si penderet ex vitâ Papæ. Wesselus Groningens: de dignit: & potest: Eccl: c. 1. the life of a just man would be in very great hazard, if it depended on the life of the Pope.

Summorum Pontificum plerique pestilenter erraverunt &c. Most of the Popes have erred pestilently. *Wesselus Groningens: de dign: & potest: Eccl:* c. 1. Πῶς ἔργοις ἐνδέχεται τὴν πάπαν ἀρνεῖσθαι θεὸν, λόγοις δὲ οὐδαμῶς; What amulet hath the Pope to preserve him from denying God in his words, who so oft doth it in works? *Nilus de prim:* p. 57.

thus *teach*, or *pronounce* of it) for these *reasons*, I say, it will be impossible to free this *Doctrine* of theirs, which hath so *vast*, and *comprehensive* an *influence* on the *opinions* and *actions* of all who have espoused it, from the *guilt*, of which now we speak, that of *hindring* the *superstructing* of *Christian life*, and the several *branches* thereof, on the *Foundation*.

§. 3. And if (as the *Jesuites* define) this *Infallibility* of the *Church* be supposed to be seated in the *persons*, or *chair*, or *succession* of *Popes*, 'tis presently obvious and clear, that as *Almain*, and *Ocham* have not thought it *irreverent* to averre that any such person is *deviabilis*, *hæreticabilis*, *Apostatabilis*, *damnabilis*, *liable to errour*, Of the Pope.

rour, *heresie*, *Apostasie*, *damnation* it self, So they that *believe* him an *infallible guide*, must in consequence to their opinion, if they pursue it, *follow* him to all these *dangers*; And when *Pope Steven* hath been by S. *Cyprian* accused of *heresie*, *Pope Liberius* by S. *Athanasius*, *Pope Honorius* by all *Christians*, when the *chairs* of those *Bishops*, which have not secured their persons from notorious *impiety* of liliving, that *fouler* guilt then *heresie*, (Ἀθεΐας εἶδος, *a species of Atheisme*, as † *Nilus* truly saith on this occasion) can with no more pretence, or colour of proof *secure* them from *defining of errors*, or *tolerating* of *sins*, and when the writers of their lives, *Onufrius*, and *Platina*, who have told us, how much more then *possible* the former is, (relating the *incests*, *witchcrafts*, *cruelties* of *Alexander* the *sixt*, the *Idolatrous sacrifices* of *Marcellinus*, *Cœlestins* applications to the *devil* in pursuit of the *Papacy*, and his disclaiming his part in *heaven*, so he might obtain that *earthy* dignity) have given us reason to foresee the *possibility* also, and all the ill *consequences*, and *aboads* of the *latter*, It cannot

† *de Primatu* p. 57.

cannot be *temerarious* or *unreaſonable* to affirm, that what hath been, may be, and in like manner, that the *doctrines* of any *antient heretick* may, in ſome new ſhape, be imbibed by a *Cardinal*, and being ſo, may not forſake him when he is made *Pope*, but beget a *deſire* very conſequent to his *belief*, an *appetite* of *propagating* his perſwaſions, and ſo that *Practiſes* may be allowed, and *Articles* taught by the *Pope*, moſt contrary to the *deſign* of this *foundation*, and the *Church* that hath impoſed on her ſons the *belief* of her *Infallibility*, draw all that underſtand it in this ſenſe (for I ſee *another* is now affixt to it by ſome *Romaniſts*) and pay this ready obedience to it, into the ſame ſnare of *hereſie*, or *Impiety*, or both.

§. 4. For of this we have too frequent *experience*, how hard it is to diſpoſſeſſe a *Romaniſt* of any *doctrine*, or *practiſe* of that *preſent Church*, for which he hath no grounds either in *Antiquity*, or *Scripture*, or *Rational deductions* from either (but the contrary to all theſe) as long as he hath that one hold, or *fortreſſe*, his perſwaſion of the *Infallibility* of that *Church*, The ill effects of it.

Church, which *teacheth*, or *preſcribeth* it. And indeed it were as unreaſonable for us to accuſe, or wonder at this *conſtancy* in *particular ſuperſtructed* errors, be they never ſo many, whilſt the αἴτιον ψεύδους, this firſt great *comprehenſive* falſity is maintained, as to diſclaim the *concluſion*, when the *premiſes*, that duly *induce* it, are embraced. And then that other *errors*, and *guilts* of the higheſt nature neither are, nor ſhall be entertained by thoſe, that are thus *qualified* for them, muſt ſure be a *felicity* (to which this *doctrine* hath no way intitled them) and that for which they can have no *ſecurity* for one hour, but by *renouncing* that *principle* (which equally obligeth to the *belief* of *truths*, and *falſhoods*) embracing of *commendable*, and *vitious* practiſes, worſhipping of *Chriſt* in *Heaven*, and under the *ſpecies* of *bread*, the *ſon*, and of the *mother* of *God*, when they are once received, and propoſed to them by that *Church*.

§. 5. But in ſtead of any *fuller* view of theſe, I ſhall mention ſome few of thoſe, which our *cloſer*, and *later experience* hath made moſt familiar

miliar to us, and given us reaſon to look on with a *quickneſs* of ſenſe, and dread, but thoſe ſuch, as being not entred into the *Confeſſions* of any *national Church*, are not properly chargeable either on *Papiſts*, or *Proteſtants*, but on particular *dogmatizers* on both parties, From whom the doctrines being infuſible into all, it will be more neceſſary to forewarn all of the danger of them.

§. 6. Such is *firſt* the *perſwaſion* of the *Soliſidians*, that all *religion* conſiſts in *believing aright*, that the being of *Orthodox* (as that is oppoſed to *erroneous*) *opinions*, is all that is on our part required, to render our condition *ſafe*, and our *perſons* acceptable in the ſight of *God*. The perſwaſion of the Soliſidian.

§. 7. This is a perſwaſion frequently obſervable in thoſe that are forward to *ſeparate* from all, who differ in matters of *Doctrine* from them, who place *ſanctity* in their *opinions* (as generally *heretick*s doe) and make the *diſſents* of other men, the *characters* of *animal*, *carnal Goſpellers*: And the influence of this on the matter in hand [the *ſuperſtructing Chriſtian life* upon our *Faith*] is moſt evident,

evident, For if we ſhould give that perſwaſion of theirs the greateſt *advantage*, and ſuppoſe the *doctrines*, in the *belief* of which they place ſo much efficacie, to be theſe very *fundamental Doctrines*, which this *Diſcourſe* hath defined and ſpecified, yet in caſe the *believing* of thoſe *aright* be conceived the *one* and onely *neceſſary* to *ſalvation*, it is evident that the *ſuperſtructing* of *good life* (the thing to which thoſe *doctrines* relate, and in reſpect of which they are ſtyled *Fundamental*) is *ipſo facto* become *unneceſſary*.

§. 8. For when it ſhall be once reſolved that *Orthodox* opinions are able to ſecure men of *God's* favour, and (that being aſſumed as a *principle*) the *ſearch* of them, being a work of the *brain*, ſhall generally be diſcernible (as *Ariſtotle* obſerves of the *ſtudy* of the *Mathematicks*) to have nothing *repugnant* to *paſſions* in it, and when thoſe *articles* of *belief* are conveyed to us with ſuch *evidence* that we have no *temptation* to doubt of the *truth* of them, what *argument* is there remaining to any *rational* man, which can move him ſo

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ſuperfluouſly, and *unneceſſarily* to ſet upon that more laborious, and *ungrateful* task of *mortifying luſts*, of *ſubduing* of *paſſions*, of *combating* and *overcoming* the *world*, of offering *violence* to his importunate, vigorous, *carnal appetites*? If he that is to be *baptized*, might be admitted to that ſtate of *juſtified Chriſtians*, (and therein to a *right* of *inheriting* the *kingdome* of *heaven*) by a *profeſſion* of the *Articles* of his *Creed*, and an undoubted *perſwaſion* and *belief* of the *truth* of them, what an impertinent *tyrannie* were it to increaſe his *burthen*, to *refuſe* and *delay* his *admiſſion*, till he ſhould undertake the *whole vow*, of *forſaking the Devil and all his works*, of *keeping God's holy will and commandements, and walking in the ſame all the daies of his life*? What uſe even of *Prayer*, of the *Sacraments*, of *Charity*, of *Faith* it ſelf, in any other *notion* but that, wherein he *conſiders* it and thinks himſelf aſſuredly *poſſeſſed* of it?

§. 9. The iſſue is clear, the *Solifidian* looks upon his *Faith* or *Articles* of his *belief*, as the *intire ſtructure*, not as the *Rudiments* or *Foundation*,

as

as the utmoſt accompliſhment and *end*, and not only as the *firſt elements* of his task; and ſo this *Perſwaſion* of his moſt unhappily, but moſt *regularly*, *obſtructs* and intercepts the *building* any more upon it, which, if he conceived himſelf no farther advanced, then the laying a few ſtones, a bare *Foundation*, he would rationally think himſelf engaged and obliged to proſecute to a farre greater perfection.

§.10. Hitherto we have conſidered this *perſwaſion* of the *Solifidian* at the beſt and faireſt *advantage*, and ſuppoſed the *Opinions*, on which he ſo relies, to be the *true*, *Chriſtian*, *Apoſtolical*, and *Fundamental Opinions*; But if we ſhould proceed farther and conſider how many other *opinions* there are abroad in the world, which being neither *Fundamental*, nor *Apoſtolical*, nor arrived ſo farre as to any fair probability of *truth*, doe yet pretend to be the only *ſanctified neceſſary doctrines*, and ſuch, as every man that *believes* them is a *pure Chriſtian profeſſor*, and whoſoever *queſtions* or examines the *truth* of them, is to be look'd on as a *carnal Goſpeller* (whoſe

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arguments, though never ſo *unanſwerable*, are to be *reſiſted*, as ſo many *temptations*) and many of theſe in their own *nature* (over and above this *Phariſaical* opinion of the *ſanctitie* of them) very apt to *intermit* our *watch*, to *ſlacken* our *diligence*, to give a *Superſedeas* to *induſtrie*, it would be moſt evident that the *Solifidian's perſwaſions* doe moſt *directly* and *immediately* reſiſt *God's* principal deſign in revealing his truths, obſtruct the *ſuperſtructure* of *Chriſtian life* on this *Foundation*.

§. 11. But I ſhall not inlarge on the mention of theſe, any farther then they are likely to fall under ſome other head of this *inſuing diſcourſe*. Mean while it is worth remembring, what *Epiphanius* obſerves of the *Primitive* times, that *wickedneſs* was the only *hereſie*, that ἀσέβεια and εὐσέβεια, *impious* and *pious* living divided the whole *Chriſtian* world into *Erroneous* and *Orthodox*, by which we are advertiſed, how farre we are from performing the *engagements* of our *Chriſtianity*, if we inſiſt ſo *paſſionately*, or ſo intently on the *truth* of our *beliefs*, as not to proceed to as vigorous

a purſuit of all *juſt*, *ſober*, and *godly* living, to a ſtrict uniform *Regulation* of our *practiſe*, according to the *obligations* of our moſt *holy Faith*.

CHAP. XIII.

Of the Fiduciarie.

§. 1. THE ſecond *obſtructive*, which I ſhall mention, is that of the *Fiduciarie*, that having reſolved *Faith* to be the only *inſtrument* of his *juſtification*, and excluded *good works* from *contributing* any thing toward it, proceeds to define his *Faith* to be a *full perſwaſion*, that the *promiſes* of *Chriſt* belong to him, or an *aſſurance* of his *particular election*; Which he that doth, and ſeriouſly *believes* himſelf to *conclude aright*, that he is a *true believer*, or that the only thing which he is obliged to *acquire* and *arrive* to, is this kinde of *full aſſurance*, as it excludes all *fear* or *doubting* of his eſtate, and yet farther aſſerts (as many doe) *the prioritie* of it (in order of *time*) before *repentance*, and ſo *obliges* himſelf to be *ſure* of his *election* and *ſalvation*, before he *repents*

The Doctrine of Faith being a full perſwaſion.

repents or *amends* his *life*, is *fortified* and ſecured by this one *deceipt* from all *obligation* that *Chriſtian religion* can lay upon him to *ſuperſtruct Chriſtian practiſe*, or *holy living* upon his *Faith*.

§. 2. For 1. if *aſſurance* of his *good* eſtate be the *one neceſſary*, then it is evident that *good life*, which is a thing *formally* diſtinct from that *aſſurance*, is not *neceſſary*: 2. If his eſtate be *already ſafe* (and if it be not, then his *believing* it, is the *believing a lie*, and *God's command* to *believe*, is a *command* to *believe a lie*, and ſo one man is *juſtified* and *ſaved* meerly by giving *credit* to a *falſitie*, and all others *rejected* and *damned* barely upon their not *believing* the like *falſitie*) then it needs no *aſſiſtance* or *ſupply* from *good life* to make it a *good eſtate*, or give him grounds to *believe* it ſuch: 3. If he be *juſtified* before he *repents* and *amends* his *life*, then nothing can hinder the *continuance* of his *juſtified eſtate*, in caſe he doe *not repent* at preſent, nor intercept his *ſalvation*, in caſe he doe *never repent*; and this, not onely by force of that *maxime* generally received by theſe *Fiduciaries*, Oſtructive to good life.

that he that is *once juſtified* can *never* be *unjuſtified*, nothing can *ſeparate* him from the *favour* of *God*, or *interſcind* his *juſtified eſtate*, but, without that *auxiliarie*, by all rules of *diſcourſe* and *conſequence*, for he that is *this day* in a *good eſtate* without *repentance*, may be ſo *to morrow* by the ſame reaſon, and ſo on, to the *laſt day* and *hour* of his *life*; *Repentance* will be no more *neceſſary* to the *continuance*, then to the *inchoation* of his *good eſtate*.

The pretended uſe of good life to the juſtifying of our Faith,

§. 3. Or if *amendment* and *good life* be affirmed *neceſſary* in order to the *approving* of his *faith* or *juſtification* either to *himſelf* or *others*, though not to his *juſtification* it ſelf,

vain in four reſpects: The Firſt.

1. this cannot be reconciled with the *Fiduciaries doctrine*, For his *Faith* being a *full aſſurance*, includes that *approbation* of his *juſtification* to himſelf, and ſo he that hath that *already*, needs not *good life* to help him to it, and for the *approving* it to *others*, that is perfectly *extrinſecal*, and *unneceſſary*, and *impertinent* to his *juſtification*, either in the ſight of *God*, or in his *own* eyes; for as *God judgeth* not as *man judgeth*, ſo neither can

man's

man's diſapproving of any man, be a juſt reaſon to move him, who *believeth* he *ſins* and *renounces* the *faith*, if he permit himſelf to *doubt*, to admit any the leaſt beginning of *doubt* of the *goodneſs* of his *eſtate*, or *truth* of his *juſtification*: And 2dly, 'tis *God's juſtification*, *God's pardon* of *ſin*, the *promiſe*, or *hope* of which hath ſufficient *power* to perſwade *carnal* men to *forſake* ſin, and enter the rules of *Chriſtian life*, and not the *approbation* of *men*. The ſecond.

§. 4. 3dly, In caſe the *Fiduciarie* were in the *right* (as he muſt be ſuppoſed to think himſelf to be) the men that did not *believe* him *juſtified*, ſhould be *unrighteous* judges, paſſing a *judgment* contrary to *God's judgment*, and why ſhould the *Fiduciarie* that ſuppoſeth himſelf to be *approved* of *God* without *Repentance*, take ſuch pains to *approve* himſelf to *man's judgment*, which the *Apoſtle* diſclaims being *judged* by, *Rom.* 8.33. The third.

§. 5. 4thly, How can it reaſonably be ſaid that *good life* is *neceſſary* to *approve* our *juſtification* or our *Faith*, when *good life* is acknowledged to have nothing to doe in the matter of The fourth.

juſtification, and when *Faith* is ſo defined as it hath no *connotation* of *repentance* or *good life*? If *Faith* be a *full perſwaſion* of my being *juſtified*, the only *humane* way for me to *approve* this to others, i. e. to make *others believe* that *I* am thus *perſwaded*, is to *teſtifie* it by *word* or *oath*, which is the *one means* agreed on betwixt men to make *faith* of the *truth* of any thing which no man *knows* but my ſelf (and if *man* were ſuppoſed to *know* it, it would follow that I ſhould not need means to induce that *approbation*.)

§. 6. The one other imaginable means of *approving* it to *man*, were the *teſtimonie* of *God* either by *voice* from *heaven*, or by ſome other like means of *Revelation*, or by my doing *miracles* in *God's name*, which might impreſſe ſome *image* of *divine authority* and *veracity* upon me; And ſo ſtill *good life* is not the *proper means* for that *end* of *approving* us to men, eſpecially if others *believe* what the *Fiduciarie* doth, that *Faith* may be without *good works*, and *good works*, as farre as to the eye of *man*, without *Faith*, for that being granted it follows

lows *neceſſarily*, that one cannot *prove* or *approve* the other.

§. 7. Thus did the *Jew* by *ſaying* and *thinking* that he had *Abraham* to his *Father*, perſwading himſelf of his *particular irreſpective election*, think it *ſafe* firſt, and conſequently *prudent* to run into all *foul* ſins, and no more to think himſelf obliged or concerned by *John Baptiſt's*, or *Chriſt's*, or his *Apoſtles perſwaſions* to bring forth *fruits* of *amendment*, immediately before the *judgments* of *God* came out againſt that *people*, then he had been all the *time* before; Nor could his *belief* of *God*, his *expectation* of another life (allowed by the *Phariſees*) his *obſcure* belief in the *Meſſiah* promiſed, the *Law*, the *Prophets*, the *deſcent* of *God* from *heaven*, the raiſing *Jeſus* from the *dead*, prevail or gain in upon him, as long as he continued to conceive theſe *privileges* of *Abraham's ſons* to belong unto him. The Jew's premature perſwaſion of his good eſtate.

§. 8. And in like manner the *Chriſtian* profeſſor, who hath imbibed this *Fiduciarie* doctrine, and is *confident* of his preſent and *unperiſhable* right in the *favour* of *God*, when he com- The Chriſtians.

mits thoſe *ſins* againſt which the *Goſpel* denounces, that *they which doe thoſe things ſhall not inherit the kingdome of God*, he is, if he *acknowledge* that part of the *Goſpel*, and retain the *belief* of his *perſonal election*, neceſſitated to *believe* thoſe *acts*, when committed by him, to *ceaſe* to be thoſe *ſins* which they would be, when another man *committed* them; And then what *neceſſity* ſoever lies on him that hath that *guilt* upon him to *reform* the *ſins* that contract that *guilt*, he which is ſuppoſed not *guilty*, cannot be ſo *obliged*, and 'tis hard to imagine what *poſſible* conſideration, what *meſſenger* from the *dead* ſhould be able to perſwade him to *repent*, till he hath *depoſited* that *premature perſwaſion* of his being in *Chriſt*.

The Fiduciarie's ground, Chriſt's dying for none but the Elect.

§. 9. One ſpecial ground of the *Fiduciaries miſ-perſwaſion* is the *Doctrine* of *God's* giving *Chriſt* for all the *Elect*, and for none but them, all others being ſuppoſed to be *left* by *God* in a ſtate of *abſolute* deſtitution, and dereliction, upon no other foreſeen *demerit*, but only the *guilt* of *Adam's ſin* imputed to them, and not removed by *Chriſt*.

§. 10. And

§. 10. And upon that *Doctrine* imbibed, 1. it is not *unreasonable* or *difficult* for him that is thus perswaded, that supposes his *danger* to flow from no *real sin*, or *guilt* of his own, but only that which being *committed* by *another* is *imputed* to *him*, to *believe* that there is nothing *required* of him (neither *repentance* nor *good works*) but only a *full assurance* of his own being *elected*, and *rescued* in *Christ*, i.e. a *believing* his own wishes (an *aerial*, *magical faith*) to work his *deliverance* for him.

§. 11. 2dly, What should make it *necessary* for him to *repent* and *amend*, who either without *respect* to any degree of *amendment*, is supposed to be *elected* to *eternal blisse*, or without *respect* to sin, to be *irreversibly reprobated*, i. e. to any person thus considered, either as *elect*, or *left*, *reprobate*, and *non-elect* in the whole *masse* of *lapst* mankinde?

§. 12. Nay I might adde, what *obligation* can lie on any man so much as to *believe* (whatsoever the notion of *faith* be, even to *believe* he shall be *saved*) when 'tis supposed by him to be certainly *decreed* that he shall

be *ſaved*, without *foreſight* of, or *reſpect* unto this *Faith* of his?

Two farther obſtructions to good life.

§. 13. Upon theſe premiſes it cannot be unreaſonable to conclude, and uſeful farther to take notice in the next place, that theſe two *doctrines*, 1. of *Chriſt's dying for none but the Elect*; 2. of *God's abſolute irreſpective decrees of Election and Reprobation*, are *inconvenient interpoſitions*, which are moſt apt to *obſtruct* and *hinder* the *building* of *good life*, even where the *Foundation* thereof is received *intirely*, and not *queſtioned* in any *part* thereof, Of which I ſhall therefore farther treat in the *two next Chapters*.

§. 14. Mean while, as an *appendix* to this *Chapter*, it will be *juſt* to take notice, that ſome men have thought it *neceſſary*, in the *definition* of *Faith*, to *change* the [*Full Aſſurance*] into a milder ſtyle of [*Relyance*] which if it be not joyned with other *changes* in that *doctrine*, as in that *particular* of the *Priority* of *Faith* before *Repentance*, 'tis certainly 1. as *erroneous*, 2. as *liable* to the charge of *obſtructing good life*, as that *other* doctrine of *Aſſurance* hath appeared to be.

Of Faiths being defined by Reliance.

The Error of it.

§. 15. For the *firſt*, where there is

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no divine Promiſe, on which to *relie*, (as to the *unreformed ſinner* remaining ſuch, the whole *Bible* affordeth *none*) there what is *reliance*, but *preſumption*, *reliance* on a *broken reed*, a *building*, without a *foundation*? Whereas on the other ſide if any *promiſe* were producible, whereon it were *ſafe* to *relie*, what *ſcruple* could the *Chriſtian* there make againſt entertaining the *fulleſt aſſurance*? for *that* without queſtion will be *ſupported* abundantly by ſuch a *promiſe*.

§. 16. For the *ſecond*, 'tis *viſible*, He that *continues unreformed* and *impenitent* in his courſe of *ſin*, and is by the *preacher* induced to *Relie* on *Chriſt* for his *ſalvation*, and is farther taught, that this *Reliance* is that *Faith* by which he is *juſtified*, and the *one* thing, that is *required* of him to his *ſalvation*, what *neceſſity* can be imagined to lie on that man to *reform* or *amend* any *vice*, or to doe any thing, but *relie* on *Chriſt* for the *pardon* of it, for *juſtification* and *ſalvation*? 'Tis *ſuperfluous* to purſue this any farther, which ſo diſcernibly falls under the *inconveniences* that have been ſhewed to belong to *Aſſurance*, The danger of obſtructing good life.

ſurance, and are mention'd in the *former* part of this *Chapter*, too largely to be here *repeated*.

CHAP. XIV.

Of Chriſt's dying for none but the Elect.

§. 1. NOW for that *doctrine* of *Chriſt's dying for none but the Elect*, i. e. (according to the opinion of thoſe which thus teach) for a *ſmall remnant* of the *world*, As it is aſſerted without any pretenſe or *colour* of *ſcripture-proof*, nay in oppoſition to as plain diſtinct *affirmations* as can be produced for any *Article* in the *Creed*, ſo is it of very *ill conſequence* to the *ſuperſtructing* of *good life*.

Univerſal Redemption the doctrine of Scripture.

§. 2. That *Chriſt's dying for all* is the expreſſe *doctrine* of the *ſcripture*, is elſewhere manifeſted by the phraſes of the greateſt latitude, uſed in this matter, 1. κόσμος the *world*, which is a word of the *wideſt* extent, and although it be ſometimes uſed more *reſtrainedly*, yet never doth, nor can in any reaſon be interpreted

to

to ſignifie a *farre ſmaller diſproportionable part* of the *world*: Secondly, *All*, which word, though it be ſometimes *reſtrained* by the *matter*, and doth not *alwaies* ſignifie *every* perſon or thing, yet generally it muſt be extended as farre as the *matter* is capable of, and muſt not be *reſtrained* without ſome conſiderable *reaſon* for doing ſo: Thirdly, *Every man*, a form of ſpeaking which *excludes* all *exceptions*, of which ſome *general* phraſes are oft capable: Fourthly, *thoſe that periſh*, thoſe that are *damned*, thoſe that *deny Chriſt*, and *purchaſe to themſelves ſwift damnation*, which being added to the number of thoſe which are *ſaved* by his *death*, and acknowledged by all *oppoſers* to be ſo, make up the whole *unlimited* number of *all mankinde*: Fiftly, as many as are *fallen* in *Adam* and *dead* through him, which phraſe is by all, but *Pelagius* and his followers, ſuppoſed to comprehend every *ſon* of *Adam*, every branch of his *progenie*.

§. 3. And accordingly, though the *Apoſtles Creed* make no other mention of this, then is contained in ſtyling *Jeſus Chriſt*, *our Lord*, i.e. the *Lord*. Of the Creeds. The Nicene.

Lord (by title of *Redemption*) of *us all* indefinitely, and particularly of *every perſon*, who is appointed to make that *confeſſion* of his *faith*, i. e. every one that is admitted to *baptiſme*, yet the *Nicene Creed* hath inſerted ſome words for the farther explication of that *Article*, [*Who for us men and for our ſalvation came down*—] which ſignifie all *mankinde* to have their intereſt in it.

The Apoſtolick.

§. 4. Nay if it be obſerved in the *Apoſtles Creed*, that the *two firſt articles* are *correſponding* and *proportionable* one to the other, (to [*God*] in the *firſt* Article, [*Jeſus Chriſt*] in the *ſecond*; to [*Father almighty*] in the *firſt*, [*his only ſon*] in the *ſecond*; to [*maker of heaven and earth*] in the *firſt*, [*our Lord*] in the *ſecond*) we ſhall have reaſon to inferre that as [*heaven and earth*] in the *firſt* Article ſignifie in the greateſt *latitude*, *all* and *every creature* in the *world* to have been *created* by that *Father*, ſo the [*Our*] in the *ſecond* Article is ſet to denote *all* and *every* one of *us*, *every man* in the *world*, without any exception, to be *redeemed* by *God* the *Son*.

§. 5. And

§. 5. And accordingly the *Catechiſme* of the *Church of England* eſtabliſhed by *Law*, and *preſerved* in our *Liturgie* as a ſpecial part of it, expounds the *Creed* in this ſenſe, *I believe in God the Father which made me and all the world*; 2. *In God the Son who redeemed me and all mankinde*; 3. *In God the Holy Ghoſt who ſanctifieth me and all the elect people of God*; Where, as *Creation* is common to more *creatures* then *redemption*, and *redemption* then *ſanctification*; ſo *Mankinde*, to which *Redemption* belongs, as it is farre *narrower* then the *world*, or the *works* of *God's creation*, ſo is it farre *wider* then the *catalogue* of *all the Elect people of God*, to whom *ſanctification* belongs. Of the Church of *England*, in the Catechiſm.

§. 6. So in other parts of our *Liturgie*, in *Conſecrating* the *Euchariſt*, we have this form of prayer, *Almighty God---which — didſt give thine only ſon Jeſus Chriſt to ſuffer death upon the Croſs for our redemption, and made there (by his one oblation of himſelf once offered) a full, perfect, and ſufficient ſacrifice, oblation and ſatisfaction for the ſins of the whole world*; And accordingly in the *adminiſtra-* In the Cõmunion ſervices.

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tion of that *Sacrament*, the *elements* are delivered to every *communicant* in this form, *The body of our Lord Jesus Christ which was given for thee*——and, *The blood of our Lord Jesus Christ which was shed for thee, preserve thy body and soul into everlasting life*; Which supposeth it the *doctrine* of our *Church*, avowed and professed, that *Christ's death* was not only *sufficient* for *all*, if *God* would have so *intended* and *designed* it, but that he was actually *designed* and *given* for *all*, not only as many as come to that *Sacrament* (which yet is *wider* then the *Elect*) but *us men*, or *mankinde* in *general*, whose *salvation* was sought by God by this means.

In the Articles

§. 7. So in our *Articles* also, *Christ suffered for us--- that he might be a sacrifice not only for Original sin, but also for all the actual sins of men*, *Art:* 2. And, *by Christ who is the only mediator of God and men-- eternal life is proposed to mankinde*, *Art:* 7. And, *Christ came as a Lamb-- that by the offering of himself once made he might take away the sins of the world*, *Art:* 15. And, *The oblation of Christ once made is a perfect redemption, propitiation, & satisfaction for*

*for all the ſins of the whole world, Ar:*31 All wch I have thus largely ſet down to ſhew the perfect *conſonancie* of our perſecuted *Church* to the *doctrine* of *Scripture* and *Antiquity* in this point, wheron ſo *much depends* for the *ſtating* & *determining* other *differences*, which have alſo a *ſpecial influence* on *practiſe*.

§. 8. As for the *ill conſequences* toward the *obſtructing* of *good life*, wch are conſiderable to attend this one *doctrine* of *Chriſt's dying* for *none* but *the Elect*, they will be moſt diſcernible by attempting the *Reformation* & *change* of any *vicious Chriſtian* that *believes* that *doctrine*, or the *comfort* of any *diſconſolate deſpairing Chriſtian*, that hath gotten into this hold, and remains fortified in the *belief* of it. The ill conſequences of the denying it.

§. 9. For the former, 'tis *evident*, and that which he is ſuppoſed to *believe*, if he *believe* the *Foundation* (as I preſume him now to doe, when I ſet the caſe of a *vitious Chriſtian*) that there is no *ſalvation* to be had for any *ſinner*, but only by the *ſufferings* of *Chriſt*, and that *redemption* by him wrought for ſuch; If therefore a *vitious* liver, believing that *Chriſt* dyed for none but the *Elect*, ſhall have In the reducing a vitious Chriſtian.

have any attempt made on him to *reform* and *amend* his life, 'tis certain that one *medium* to induce him to it, muſt be a *tender* of *mercy* from *Chriſt*, of preſent *pardon*, and future *bliſſe*, upon his *Reformation*, But if he be able to reply, that that *mercy* belongs only to the *Elect*, and he is none of them, it neceſſarily follows that he that would *reduce* this *ſtray ſheep*, muſt either prove *convincingly* to him that he is one of the *Elect*, or elſe hath no farther to proceed in this *attempt*.

§. 10. And if he thus *attempt* to *perſwade* the *vitious Chriſtian*, that he is one of the *Elect*, then 1. the very *attempt* confeſſes to him that a *vitious* perſon, remaining ſuch, may be in the number of the *Elect*, and from thence he will preſently be able to inferre, that then he needs not *reformation* of *life* to conſtitute him ſuch, and if ſo, then *reformation* of *life* is not the *condition* on which only *bliſs* is to be expected, and without which it is not to be had, it being *ſuppoſed* and *acknowledged* by both parties, that *all* the *Elect* ſhall have it, and ſo the *medium*, which was thought

thought *neceſſary* to *perſwade* his *reformation* (the *tender* of *mercy* from *Chriſt* upon *reformation*) is already *vaniſhed*, and conſequently 'tis to no purpoſe to *perſwade* him, that he is one of the *Elect*, which was uſeful onely for the inforcing this *medium*, And ſo the very *making* this *attempt* is *deſtructive* to the only *end* of it.

§. 11. But if this were not the reſult of this *attempt*, yet 2dly, 'tis in the progreſſe agreed to be neceſſary that he *perſwade* this perſon that he is *one* of the *elect*, And what poſſible *medium* can he uſe to prove that to a *vitious* perſon? *A priori*, from any *ſecret decree* of *God's* 'tis certain he cannot *demonſtrate* it, for he hath never entred into *God's ſecrets*, and 'tis ſure the *Scripture* hath *revealed* nothing of it, Whatſoever it ſaith of the *Book* of *life*, never affirming that *particular* man's *name* is *written* there; And then the one poſſible way of *attempting* it is *à poſteriori*, from the *fruits* of *election*, and thoſe are not ſuppoſeable in him who is *ſuppoſed* a *vitious* liver, who lives in that eſtate (and is by him acknowledged to doe ſo, for otherwiſe why ſhould he think

it

it *neceſſary* to *reduce* him?) wherein he that lives *ſhall not inherit the kingdome of God.* For his proof, whatever it is, will eaſily be retorted, and the contrary proved, by interrogating, *Shall the adulterer, the drunkard, the vicious Chriſtian, inherit the kingdome of God?* If he *ſhall*, what need I that am now exhorted to *reform* my *life*, *reform it?* If he *ſhall not*, then certainly I that am ſuch, am none of the *Elect*, for all that are *elect* ſhall certainly *inherit the kingdome of God.*

§. 12. The onely *reſerve* imaginable is, that this *vitious Chriſtian* be perſwaded to *believe* in *Chriſt*, and if he doe ſo, he ſhall by that *know* that he is one of the *Elect*, and ſo that his *ſins* ſhall be *pardoned* &c. But if this be the method made uſe of, then 1. this is not the *attempting* to *reform*, to work *repentance* (which was the thing propoſed in this firſt caſe) but to work *faith* in him, and with men of thoſe opinions theſe are two diſtinct things, *faith* & *repentance*, and the former muſt be *before* the other, and is reſolved to doe the whole buſineſs *without* the other, and conſequently this is not the way to bring the

the *ſinner* to *repentance*, but rather to aſſure him that he hath no *need* of it, his buſineſſe may be done *without* it.

§. 13. 2dly, This very *attempt* of *perſwading* him to *believe* in *Chriſt* (as that ſignifies the *full perſwaſion* that the *promiſes* of *Chriſt belong to him*) is, ſuppoſing that *Chriſt died* for none but the *Elect*, as deſperate an attempt as the former, For why ſhould he *believe Chriſt died* for *him*, who died only for the *Elect*, when he hath no means to perſwade him that he is one of the *Elect*, but great and ſtrong preſumptions to the contrary? For to *believe* that *Chriſt died* for him, for whom he *died* not, is to *believe* a down-right *falſitie*, and ſuch is the *believing Chriſt died* for *him*, who both *believes* that he *died* only for the *Elect*, and that he himſelf is none of that *number*.

§. 14. And in like manner the former inconvenience returns again, for if the *vitious Chriſtian* be adviſed to *believe* that *Chriſt died* for *him*, remaining ſuch, (and that muſt be the caſe, if this *faith* muſt precede *repentance*) it is by that adviſe preſuppoſed and

and granted to him, that *Christ*, which *died* only for the *Elect*, who ſhall certainly *inherit the kingdome of God*, died for this *vitious* perſon, of whom the *Scripture* ſaith, that he ſhall not *inherit the kingdome*; And again, if he may *believe*, what he is adviſed to *believe*, that *Chriſt died* for *him*, as now he is, an *unreformed Chriſtian*, then what needs he *reformation* to make him capable of the *benefits* of his *death*? And ſo ſtill it is impoſſible, where this opinion is imbibed and unremoved, to found any convincing argument, to *reform* a *vitious Chriſtian*.

§. 15. But this hath no ſuch appearance of *difficulty* to him that hath received the *doctrine* of *Univerſal*, but *conditional redemption*, of *Chriſt dying* for *all*, that ſhall perform the *condition* required by him, and to which his *grace* is ready to enable him. For then how great ſoever the *ſins* of any *unreformed* perſon are, 'tis evident that *Chriſt died* for *him*, becauſe he *died* for all; that he *died* for thoſe *ſins* of *his*, becauſe he *died* for *all ſins*; Only he muſt *reform*, and *forſake* his *ſins*, or elſe he ſhall

ſhall never receive *benefit* of his *death*, And then though there be that *pleaſure* in ſin, which the *habitual* ſinner cannot be perſwaded to part with, unleſſe he *muſt*, (unleſſe he diſcern the *danger* of *retaining*, and the *advantage* of *parting* with it) yet when he hath ſuch *arguments* as theſe propoſed to him, *eternal bliſſe* in exchange for ſhort *temporary pleaſures*, aſſurance of this upon *reformation*, and an *impoſſibility*, and abſolute *deſperation* without it, the *vitious Chriſtian*, if he have *advanced* no farther then ſo, and if his *habit* of *ſin* have not *corrupted* his *principles*, may think it *reaſonable* to *reform* and *amend* upon ſuch terms as theſe, the *Preacher* may hope to *ſuperſtruct good* life upon ſuch a *Foundation*.

In comforting a diſconſolate Chriſtian.

§. 16. And the like *inconveniences* are found to be conſequent to this opinion of *Chriſt's dying* for none but the *Elect*, whenſoever any *comfort* is offered to a *diſconſolate deſpairing Chriſtian*; For it is not poſſible to give him any *comfort*, but by fetching it from *Chriſt*, And that he ſhall receive no *benefit* from *Chriſt*, is the affirmation, whereon all his *deſpair* is founded,

founded, and the one way of removing this *diſmall* apprehenſion, is, to convince him that *Chriſt's death* and the *benefits* thereof, either *doe*, or, if he perform the *condition* required of him, *ſhall* certainly belong to him.

§. 17. This upon the belief of *univerſal Redemption* is preſently ſo farre done, that if he ſet *induſtriouſly* and *ſincerely* to *perform* the *commands* of *Chriſt*, he can have no *ground* or pretenſe of *doubting*, but it ſhall prove *ſucceſsful* to him, and ſo all that he hath to doe, is to indevour by *prayer* and uſe of the *means*, and by *good hope* (of which he hath ſuch clear grounds) to *qualifie* himſelf for this *bleſſed* condition, and in the mean time hath no excuſe to continue in this *melancholy*, mournful poſture, who hath ſo *cheerful* a *proſpect* before him.

§. 18. But to him that believes *Chriſt died* for none but the *Elect*, and whoſe *comforter* is of that opinion alſo, there is no poſſible replie to his *objections*, or *ſatisfaction* to his ſad abodings: For that no *mercy* doth or can belong to him, he is reſolved, upon this ground, becauſe *Chriſt died*

not

not for *him*, and the *doctrine* that *Chriſt died* for the *Elect* yeilds him no *relief*, becauſe he is verily perſwaded that he is none of the *Elect*; and when the *number* of the *Elect* is defined to be ſo *ſmall* and diſproportionable to the number of the *reprobate*, and ſo there is really all *odds* againſt him, that he is not of the *number* of the *few*, when his *fears* ſhall help to increaſe that *odds*, and make him leſſe capable of *believing*, what is ſo much leſſe *probable*, when his preſent *deſpairs*, being ſo contrary to that *faith* (*aſſurance* of his *ſalvation*) which alone can *juſtifie*, in his opinion, or bear *witneſs* to his *Election*, ſhall by neceſſary conſequence bear *witneſs* againſt him, and when the *ſcripture*, that ſhould, and in this caſe alone can interpoſe for his *relief*, doth certainly affirm nothing of his *particular Election*; and *laſtly*, when what it ſaith of *Chriſt's dying* for *all*, is by him miſunderſtood to belong but to a *few*, 'tis not *imaginable* what can be ſaid to this man to perſwade him that his progreſſe is not *rational*, that he doth not well to *deſpair*, who hath ſo ſlight grounds

to build any *hope*, and so much *weightier* to comply with, and assist his *fears* in *overwhelming* him.

§. 20. And then as *necessary* as *hope* is to *labour*, *encouragement* to *quickning* of *action*, so necessary is the belief of *Universal Redemption* to the *superstructing Christian life*, where the *foundation* of *Christian belief* is already laid.

CHAP.

CHAP. XV.

Of the irreſpective decrees of Election and Reprobation.

§. 1. THE ſame is diſcernible alſo, and need not more largely be declared in that *doctrine* of *God's decrees* of *ſalvation*, and *damnation*, which hath been taken up by ſome both of the *Romiſh* and *Reformed Churches*, affixing them to mens *particular entities*, abſolutely conſidered, without any reſpect to all *qualifications* and *demeanours*; Which, whatſoever elſe be *believed* of *God* or *Chriſt*, is (as farre as it is laid to heart, and permitted to have *influence* on carnal men's *practiſe*) a moſt viſible *hindrance* to the *building* of *good life* upon it.

§. 2. The *Church of England* having not ſo much as *named* (but purpoſely *avoided* the *mention* of any *Decree* of *Reprobation*, and for *Election*, or *Predeſtination to life*, having ſet it down in an *admirable temper*, in order to *gratifying* all, and not *provoking* any of the ſeveral *perſwa-* The Article of our Church.

ſions, Art: 7. (as might more largely be made to appear, if it were here ſeaſonable) hath yet providently foreſeen the *dangerous downfall* that from this her *doctrine* (the affirming no more, nor no more particularly then ſhe doth) is to be expected to *curious* (as well as *carnal*) men, i. e. to thoſe that enter into farther *ſpeculations* herein, (which is the itch of *curioſity*) and content not themſelves with the *ſimplicity* of that *doctrine*, within which this *Church* hath contained her ſelf. And to prevent *particularly* all *advantage*, that might be taken from hence to the *Doctrine* of the *irreſpective decrees*, to which is inſeparably joyned the *confining* all the *Promiſes* to the *Elect*, The *Article* concludes with an earneſt expreſſion of care, and *warning* to the *contrary*, that *we muſt receive God's promiſes in ſuch wiſe, as they are generally ſet forth to us in the holy ſcripture* (*as in our doing we are to follow that will of God, which we have expreſly declared to us in the word of God*) which one paſſage *excludes*, and barres out that whole *doctrine*.

§. 3. As for the *particularity* of the

the *dangers*, and *hindrances* of *good life*, that are directly *conſequent* to this *doctrine*, they are preſently *diſcerned*; For if that *ſalvation*, which *Chriſt* came to purchaſe for a *few*, and in like manner that *dereliction* or *reprobation* that irreverſibly involves the farre *greater* multitude, be not *diſtributed* according to the *qualifications* or *performances* of men, whether *works*, or *love*, or *hope*, or *repentance*, or the *want* of any, or all of theſe, but only by the *abſolute irreſpective will* of *God*, what *rational* argument can be produced in any time of *temptation* to any ſin, (which is the ſpecial *ſeaſon* for ſuch *arguments* to be offered to any) which may be of *force* to perſwade a *reaſonable* man, or *Chriſtian profeſſor*, to renounce that *preſent pleaſure* that comes in *competition* with *duty*? The doctrine of irreſpective decrees.

§. 4. Either the *promiſes* of *Chriſt*, or the *terrors* of the *Lord*, or the *authority* of the *commander*, muſt be the *Topick* whence that *argument* is drawn, and all *force* of any of theſe is utterly taken off by this *doctrine*. Takes off the force

§. 5. *Promiſes* can be of no *force*, unleſſe they be believed to be *con-* 1. of Promiſes,

ditional promiſes, and unleſſe that *duty*, which is propoſed to be *inforced* by thoſe *promiſes*, be acknowledged to be part of that *condition*, upon performance of which thoſe *promiſes* do, and upon neglect of which, thoſe *promiſes* ſhall not belong to any, And the *promiſes* being but a *tranſſcript* of the *will* and *decree* of *God*, a *revelation* made by *Chriſt* of that *myſterie*, or *ſecret*, wrapt up before in *God's eternal Counſels* concerning us, ſuch as the *decrees* are ſuppoſed, ſuch muſt the *promiſes* be concluded to be, If the *decrees* be *believed* to be *abſolute*, the *promiſes* muſt be *abſolute* too, and conſequently *not conditional*, which was the one *qualification* neceſſarily required to render them of any *force* to work on any, to *reſtrain*, or *invite* any that were drawn, or ſollicited another way.

§. 6. For why ſhould a man perform an *ungrateful duty*, undertake a *difficulty*, *hazard* a *danger* or *diminution*, *deny* himſelf any *pleaſurable enjoyment*, upon a bare *intuition* of *promiſes* (which by being ſuch are *repreſented* with ſome *diſadvantage*, lie under a conſiderable *prejudice*, and are

are *acknowledged* and experimented to be of leſſe *energie* or *force* to *allure* or *perſwade*, then *preſent* poſſeſſions) when he is all the while *convinced* that all the *promiſes*, that he can poſſibly have any part in, belong to him *abſolutely* and *irreſpectively*, and ſhall no more be *ſecured* to him upon the *performance*, then upon the *neglect*, and *omiſſion* of that *duty*?

§. 7. In like manner the *Terrors* & *menaces* of *ſcripture* are of as little *force*; For if they fall upon mens *perſons*, and not upon their *ſins* (*omiſſions* or *commiſſions*) if they are but the *recitations* and *deſcriptions* of *God's decreed wrath*, and thoſe *decrees* and that *wrath* have no reſpect to the *actual ſins* of men, but are terminated either in the *innocent creature*, or the *childe* of *lapſed Adam*, i. e. either reſpect not *ſin* at all, or elſe none but *Original ſin*, (which is no part of the *preſent deliberation*, whether it ſhall be *committed*, and I *guilty* of it or no) then why ſhould *terrors* reſtrain me from any *ſin*, when there is any *tender* of preſent *advantage* to *invite* me to it? 2. of Terrors.

§. 8. All my *fear* and *trembling*

will regularly be terminated in the *decree*, on which all my *miſerie* depends, and not in the *ſinne*, which means me no *ill*, and conſequently the *averſion* and *diſlike* will naturally be faſtned on that *ſevere* law, that hath bound me in *fatal chains* of *darkneſs*, before ever I ſaw *light*, and if it proceed any farther, may be likely to *aſcend* blaſphemouſly unto, and againſt that *Judge*, that hath taken *pleaſure* to enact that *law* (and ſo that *doctrine* may very probably take off from our *love* of *God*,) but 'tis not imaginable which way this ſhould produce in me any *averſion* or *hatred* againſt *ſin*, which by this *doctrine* is cleared from being my *enemy*, from involving me into any *miſchief*, deſigning the leaſt *treachery* againſt me.

3. of Commands.

§. 9. And *laſtly*, for the *authority* of *God's Commands* which *forbid* ſin, and *command obedience*, it can be no greater with any *man* toward the *undertaking* of *good life*, then that man *believes* the *weight* to be, which *God* layes on the *performance* of them; And if *God* heed that no more, then they that *eſpouſe* the *doctrine* of

irre-

irreſpective decrees, muſt conſequently be ſuppoſed to believe him to doe, if in his *decreeing* his *eternal rewards* of *bliſſe* or *woe*, he reſpect not our *obedience* or *diſobedience*, but diſtribute both by a *rule* quite diſtant from that which is founded in his commands, or *revealed will*, it will never be thought any neer *concernment* or intereſt of ours to regulate our *actions* according to thoſe *commands*, which have certainly much of *ſtrictneſſe* in them, much of *contrariety* to *fleſh* and *blood*, but nothing of influence either on our *weal* or *woe*, as long as this *doctrine* is deemed to have any truth in it.

§. 10. And ſo ſtill the *virtue* and *force* of every of theſe three, which are the *common* ſtanding *inducements* and *engagements* to *obedience*, is ſhrewdly *allayed*, if not wholly loſt by this means.

§. 11. And 'tis not the *motive* of *gratitude* (which is ſaid to be the only ſcore, on which the *Elect* perform their *obedience*) that can make any conſiderable *difference* in this matter, that can be ſufficient to perſwade him to *abſtain* from any *tempting* ſin, whom neither Of Gratitude.

neither *promiſes*, nor *terrors*, nor *precepts* had been able to work upon.

§. 12. 1. Becauſe *Gratitude* being but a *return* of *love* in him that hath a *quick ſenſe* of *God's loving* him *firſt*, cannot have any *propriety* to the producing of that *effect* in any, till he hath arrived to that *ſenſe*, nor can it *continue* to doe it, when that *ſenſe* is *loſt*. And conſequently a great number of the *ſuppoſed elect* ſhall be uncapable of it, both they which are *not* yet *come* to this *aſſurance*, that they are of that number, and they that under any *anguiſh* of minde are returned to *affrightments*, or *doubtings* whether they have not been *hypocrites*, and ſo *reprobates* all this while; And as theſe *two ſorts* (according to their doctrine) comprehend a *great* and conſiderable number of the *very elect*, (of whom very *few* are arrived to that *pitch* of *conſtant uninterrupted aſſurance* of their *election*) ſo *Gratitude*, by being unuſeful to them that are not thus *aſſured*, muſt be acknowledged *unuſeful* to thoſe who have the greateſt *want* of it, and by being confined to the *few*, which have this *aſſurance*

quick,

quick, and *undisturbed* within them, is concluded to have a very *narrow* and *slender* province to work on, a *very small number* of a *very small number*, a *remnant* of a *remnant*, being acknowledged to be *unappliable*, and so consequently *ineffectual* to all others.

§. 13. 2dly, Because one other *doctrine* there is, which *constantly* accompanies the *doctrine* of *irrespective decrees*, which *supersedes* all farther *dispute* in this matter, the *doctrine* of the *irresistibility* of *grace*, in working whatsoever it works, which if it be once acknowledged, there is nothing to be affixt to *Gratitude* (or to any thing else in me) which whatsoever it *works* at any time works by way of *perswasion*, not *violence*, and cannot be said so much as to *contribute* to the *working* of that, which is supposed to be *irresistibly* wrought by the *Spirit* of *God*.

§. 14. 3dly, If these two arguments, which are only *ad homines*, and consider the *Elect* only in these mens notion of the word, had no kinde of *force* in them, yet still this of *Gratitude*, which is the one pretended *reserve*, must needs be impertinently

ly pretended in this matter.

§. 15. *First*, becauſe the *good life* to which the *foundation* was laid by the *Apoſtles* preaching, is not that of a *few* perſons, *choſen* out of the *maſſe*, but of *all* that receive the *Chriſtian profeſſion*, of which number there being a *large* proportion which (according to the *tenure* of this *doctrine*) muſt be ſuppoſed to be *non-elect*, there will not be that matter of *thanksgiving* to any of them, nor conſequently any account, upon which they can be perſwaded to make thoſe kinde *returns* to *God*, which the *Elect* were more probably ſuppoſed to have *engagement* to doe.

§. 16. And *ſecondly*, it being *Chriſt's errand*, and *buſineſs* into the world, to *call* not the *righteous*, or the *juſtified*, but the *unreformed*, or *ſinners* to *repentance*, to change them who need a change, and who, if they are by this doctrine ſuppoſeable to be already from all eternity *elected*, are not yet before their *calling* or *converſion* affirmed to be *actually juſtified*, or received into *God's favour* (any more then *Saul* was in the time of

of his journey to *Damaſcus*, when he *breathed out threatnings and ſlaughters againſt the Church*) the *concluſion* muſt be, that any ſuch *unreformed* ſinner will not be capable of being wrought on by any ſuch conſideration of *gratitude*, and ſo *Chriſt*, notwithſtanding this only *reſerve*, ſhall be wholly *unſucceſsful* in his aime toward thoſe, who were the *principal deſigned* perſons, to whom he came, and predeſtined the benefits of his *coming*.

§. 17. *Thirdly*, this of *Gratitude* being by thoſe that maintain this *doctrine* ſuppoſed to *follow faith* or *aſſurance* of their *ſalvation*, 'tis thereby acknowledged to have no *force* on thoſe who have not this *faith*, though they doe *believe* all the *articles* of their *Creed*, and ſo it can be no proper expedient to remove the *hindrances* which the *beliefe* of the *irreſpective decrees* hath been ſaid to interpoſe in the matter in hand, or to adapt *good life* to be *ſuperſtructed* on this (whatſoever it is imaginable to be on any other) *Foundation*.

CHAP.

CHAP. XVI.

Of the Predetermination of all things.

§. 1. AND as the *absolute predestination* of the *persons* is able to evacuate all the force of these *fundamentals*, designed by *God* as motives of great *energie* to induce *good life*, so certainly is the opinion of *God's predetermining* and *preordaining* the *means* as well as the *end*, (i. e. all the *acts* of *man's will*, the *evil* as well as the *good*, and so all the most *enormous* sins that are or ever shall be *committed*) most abundantly sufficient to doe it.

The doctrine of God's predetermining all events.

§. 2. I say not the *doctrine* of *God's prediſpoſing* or *preordering*, or of his *predetermining* or *decreeing* that he will so *diſpoſe* and *order* all things that come to passe, whether *good* or *bad*, for that looks on the things as done, which are so *diſpoſed*, and consequently includes not any *influence* or *causality* in the production of the, and so *God*, that brings *light* out of *darkneſs*, can *diſpoſe* of the *worſt* things, the foulest *sins*, the very *crucifying*

cifying of *Chriſt*, ſo as to bring *health* and *ſalvation* out of them.

§. 3. But betwixt this and *predetermining* that which is ſo *diſpoſed*, the *difference* is *wide*, as much as betwixt a *bloody* deſigners *ſuborning* his *inſtrument* to take away ſuch a man's *life*, and the *Confeſſors* repreſenting the *horridneſs* of the *fact*, and by that means bringing him to *repentance*; And though *Ordinare* in *Latine*, and τάσσειν in *Greek* be *equivocal*, and capable of both theſe notions, yet *ordaining* and *decreeing* in our *Engliſh* uſe, is not thus liable to be miſtaken. Of preordering.

§. 4. *Secondly*, I ſay not the *doctrine* of *God's predetermining his own will*, but his *predetermining* the *acts* of our *will*, or our *volitions*; Great difference there is betwixt theſe two, as much as betwixt my *willing* a *lawfull* thing my ſelf, and my *inducing* another man to doe that which is *unlawful*. Of God's predetermining his own will.

§. 5. For *God* doth *predetermine* his *own will*, as oft as he *decrees* to doe this or that, which he might not have *decreed* to have done, or have *decreed* to have done the *contrary*; for when *God's will* is *free* to two things,

things, to make or not to make a *world*, or *ſuch* a *world*, and the like, his *decreeing* to *make* it, and to make it *ſuch*, is the *determining* of his *will*. Thus when before all time *God* might have *created* man a *neceſſary* agent, to *will* and to *doe* every thing that he *wills* and *doth*, after the ſame manner as the *fire burneth*, i. e. ſo as he could not doe otherwiſe; yet 'tis evident that *God* choſe to create him after the *image* of his own *Liberty*, a *voluntary free* agent, that might *deliberate* and *chooſe*, and either doe, or not doe, or doe this or the *contrary* to it; And ſo in like manner *God* may *determine* his *own will* not to *hinder*, but *permit* what he ſees man inclinable to doe, when he might on the other ſide have *choſen* to *hinder* or not to *permit*; And thus he did when he *decreed* to *permit* the *malice* of the *Jewes*, the *covetouſneſs* of *Judas*, the *popularity* of *Pilate* to joyn all together in the *crucifying* of *Chriſt*, upon which it is ſaid, that *his hand and his counſel* προώρισεν γενέσθαι *did predetermine* this *to be done*, i. e. *Chriſt* to be *crucified* (which was done by *God's predetermining* to *permit* them to doe what

what they by the *free* act of their *own wills* reſolved to doe, if they were not *hindred*) no way intimating that *God predetermined* they ſhould doe it.

§. 6. And this *predetermination* of *God's own will* is ſo farre from being the *determining* of *ours*, that it is diſtinctly and viſibly the *contrary*, for ſuppoſing *God* to *predetermine* that I I ſhall act *freely*, and that he will not *determine* my *will* to this or that *object*, 'tis certain from thence that my *will* is *free* in reſpect of *God*, and not *predetermined* by him, And therefore that *ordinary* poſition, that *the predetermination of God's will hinders not the liberty of ours*] which by being underſtood of *God's will predetermining ours*, is moſt groſly falſe, and implies a *contradiction*, a *predetermination* and not a *predetermination*, a *liberty* and not a *liberty* to the ſame thing, is yet moſt evidently true of *God's predetermining* his own *will*, or his own *will* being *predetermined*, for that, as it reſpecteth not *our will*, (meddleth not with it at all) ſo it is farre from *hindring* or taking away the *liberty* of it, but on the contrary,

it

it being one act of *God's eternal will*, and so a *predetermination* thereof, that man shall be a *free* agent, and another act of the same *divine will*, that this or that act of *our will* shall be *permitted* and not *hindred* by *God*, either or both these *predeterminations* of *God's will*, necessarily inferres the *liberty* of ours, which cannot but be *free*, when *God* hath *predetermined* it shall be *free*.

Of Gods Prescience.

§. 7. *Thirdly*, I say not the *doctrine* of *God's prescience*, his *eternal foresight* of all that is ever done in the *world*, For that again supposeth or looketh on the thing as *done*, which is thus the *object* of his *sight*, and hath no kinde of *influence* or *causality* in the *production* of it.

§. 8. Some difficulty there is in conceiving a thing to be *foreseen* or *foreknown* by *God*, and yet to continue *free* to be *done* or *not* to be done. And the best way of explicating that *difficulty* will be, to suppose *God's science* to be *infinitely* extended in *respect* of *time*, as his *presence* in respect of *place*, and though speaking of *infinitie*, we must acknowledge our understandings to be very *imperfect*,

all

all the meaſures we have to conceive any thing, being *finite*, and ſo unequal and very unable to comprehend that which is *infinite*, Yet if we will but conceive *God's ſight* or *ſcience* before the *creation* of the *world* to be *coextended* to all and every part of the *world*, *ſeeing* every thing as it is, that which is *paſt* as *paſt*, *future* as *future*, that which is by him *predetermined*, as *neceſſary*, and that which is left *free*, as *free*, that which is *done*, and *might* have been otherwiſe, as *done freely* and *contingently*, and that which is not yet done, and *may* or *may not* be done, as that which is yet *free* and *contingent*, there will remain no difficulty in affirming that his *preſcience* or *foreſight* of any action of mine (or rather his *ſcience* or *ſight*) from all *eternity*, layes no *neceſſity* on any thing to *be*, which is thus *ſeen* to come to paſſe, any more then my *ſeeing* the *ſun* move, hath to doe in the *moving* of it, it being *certain*, and *neceſſary*, and *antecedent* in order of *nature*, that that have a *beeing*, that hath a capacity of being *ſeen*, and only *accidental* and *extrinſecal* to it, to be *ſeen*, when it is, and

ſo

ſo the *ſeeing* but an *acceſſary*, not a *cauſe* of its *beeing*; and it is moſt evident that *God's foreſeeing* doth not include or connotate *predetermining*, any more then I *decree* with my *intellect*, or *will* with my *apprehenſion*, which is as if I ſhould *ſee* with my *ear*, or *taſt* with my *eye*, i.e. confound the moſt diſtant *faculties*.

§. 9. To this may be added, that *God* being acknowledged to *ſee* or *foreſee* every thing as it is, it is as impoſſible that any thing ſhould be in any other *manner* then he *foreſees* it to be, as that it ſhould not come to *paſſe*, when he *ſees* it doth, or *foreſees* it will come to paſſe; and conſequently that *God's foreſeeing* thoſe things come to paſſe *contingently* which doe come to paſſe *contingently*, is a moſt certain proof that there are ſome *contingents* in the world; So likewiſe when *God foreſees* and *foretels* that *Judas* will *freely* and *voluntarily*, and againſt all *engagements* and *obligations* to the *contrary*, *betray* and *ſell Chriſt*, that the *Jewes* would not be *gathered* by *Chriſt* when he was moſt *ſollicitous* and *ſedulous* in *gathering* them, 'tis as certainly concluſible from

from the argument of *God's preſcience*, that they will *voluntarily* and *freely* doe this, and *obſtinately* reſiſt their own good, as that they will doe it at all, the manner being *foreſeen* by *God*, who cannot be deceived, as truly as the thing is *foreſeen* by him.

§. 10. And if there ſhould yet be any doubt (as *Socinus* and his followers, men very well exerciſed, and skill'd in the *κινεῖν ἀκίνητα*, *removing* of thoſe *things*, which have *continued immovable in the Church*, have more then doubted) whether *God foreſee* any more then he *determines*, and conſequently whether it may not ſafely be affirmed, that he doth *not foreſee all* things, becauſe he cannot be conceived to *predetermine* all things, It will preſently appear, that as this is moſt *irrational*, ſo is it moſt *falſe*, *irrational* to grant an *infiniteneſs* of *God's* other *attributes* and *powers*, his *omnipreſence*, *omnipotence*, &c. and to queſtion the *infinitie* of his *ſcience*, and apparently *falſe*, if only *God's predictions* to the *Prophets* be conſidered, For there we ſee many things to be *foretold*, and conſequently

ly learn them to have been *foreseen*, which they that make this doubt, doe truly resolve cannot be *predetermined* by *God*, and, rather then they will *believe* them *predetermined* by him, deny them to be *foreseen*, viz: the *infidelity* and *sins* of men, which *God* cannot *will* or *decree* in their opinion, and which they must consequently acknowledge to have been both *contingent* & *future*, when they were *foretold* by him, and not to have *lost* their *nature* by being *foretold* by him.

The doctrine of Predetermination noxious to Practise.

§. 11. Having thus separated this *doctrine* of *God's predetermining* all events, from these 3 other things, wch the *haste* of *Disputers* have sometimes confounded with it, It will now be presently discernible how *noxious* & *obstructive* this *doctrine* is to the *superstructing* all *good life*. For 1. that which is *predetermined* by *God* is *absolutely necessary* and *unavoidable*, no man hath or can *resist* any *decree* of his; *The bounds which are placed to the sea by a perpetual decree, Jer.* 5. 22. are such as it *cannot passe*, and *though the waves tosse themselves, yet can they not prevail, though they roar, yet*

can

can they not passe over, and such is the *nature* of all *decrees* of *God*; And if the *actions* of men were under any such, (as 1. by the *expostulation* there, and 2dly, by the mention of their *rebellious* heart, v. 23. and 3dly, by the *opposition* which is set betwixt the *sea*, that *cannot passe* the *bounds*, and the *sinner* that can, it is most evident they are not) this would *necessarily* preclude all *choise*, and then, as *Tertullian* saith, lib. 2. *contr: Marcion: Nec boni nec mali merces jure pensaretur ei, qui aut bonus aut malus necessitate fuisset inventus, non voluntate, There would be no reward of good or evil, if men were good or evil by necessity, and not by choise*; and as *Justin Martyr, Apol:* 2. Εἰ μὴ προαιρέσει ἐλευθέρᾳ πρὸς τὸ φεύγειν τὰ αἰσχρὰ, καὶ αἱρεῖσθαι τὰ καλὰ δύναμιν ἔχει τὸ ἀνθρώπειον γένος, ἀναίτιον ἔστι τῶν ὁπωσδήποτε πραττομένων, *If mankinde had no power to avoid ill or choose good by free deliberation, it should never be guilty of any thing that was done*. And as *Tatianus* to the same purpose, Ἐλευθερίᾳ τῆς προαιρέσεως—— *God therefore gave liberty of choise to men, that the wicked might be justly punished, being wicked by his*

own

own fault, and the righteous commended, who by the same liberty hath taken care not to transgresse the will of God, So certainly this *doctrine* must take away all *guilt* of an *accusing*, and all *solace* of a *quiet conscience*, and in like manner supersede and slacken all *industrie* and *endevour*, which is the *lowest* degree of that which hath *promise* to be accepted by *Christ*, and by fastening all our *actions* as well as *ends* by a *fatal decree* at the foot of *God's chair*, leave nothing to us to *deliberate* or *attempt*, but only to *obey* our *fate*, to follow the *duct* of the *starres*, or necessity of those irony chains which we are *born* under.

§. 12. 2dly, There being little *question* made by any, but that *God* both *can* and *doth whatsoever he will both in heaven and earth*, when any thing is acknowledged to be *willed* by *God* (as 'tis certain every thing is which is *predetermined* & *preordained* by him) it necessarily follows, that whensoever that is *done* it is *done* by *God*, and consequently if that be a *sin*, *God doth*, i. e. *committeth* the *sin*, and this without any so much as *concurrence* of any *will* of mine, but what is also

pre-

predetermined by him; Which is evidently the defining *God* to be both the *principal* and *acceſſarie* in the *committing* every *ſin*; which when it is once believed, then 1. What poſſible way is there for any man to be *guilty* of *ſin*, which we know is no farther *ſin*, then it was *voluntary* in him that did it, and he free to have *abſtain'd*, when he did commit it, or at leaſt to have *prevented* that *degree* of *force* or *neceſſity* that is fallen upon him? And on the other ſide what poſſibility of *abſtaining* from *ſinne*, when by *God's predetermination* of it, 'tis acknowledged *inevitable?* And when theſe two are taken away, the poſſibility of *guilt*, and the poſſibility of *innocence*, what *reſtraint* can the *belief* of all the *Articles* of the *Creed* lay upon any man to *flie from evil*, or *purſue that which is good?*

§. 3.3^dly, The only way of defining of *ſin*, is, by the *contrariety* to the *will* of *God* (as of *good* by the *accordance* with that *will*) and if all things be *preordained* by *God*, and ſo demonſtrated to be *will'd* by him, it remains that there is no ſuch thing as *ſin*, nor any thing to be *abſtain'd* from, or

avoided by us, nor difference betwixt *good* and *evil*, according to that measure of *God's will*, which by this *doctrine* is equally competible to *both* of them. And if the *distinction* of his *secret* and *revealed will* be here made use of, and only the latter of these conceived to be it, in *contrariety* to which *sin* consists, that so there may be a way of *sinning* against that, whilst the *secret will* is *obeyed* and *performed*; Then, besides the great *absurdity* of affirming any thing of *God's secret will*, till by some means or other it be *revealed*, and then it ceaseth to be (what it is pretended to be) *secret*, for if it be *known* it is not *secret*; and 2dly, the *ridiculousness* of making that *God's will*, which is supposed *contrary* to his *will*, for certainly that which is *contrary* to his *will*, is *not* his *will*, and therefore the *secret* being supposed *contrary* to the *revealed*, if the *revealed will* be his *will*, the *secret* is *not* his *will*, and if the *secret* be his *will*, then that which is *revealed* to be his *will*, is not his *will*; and 3dly, the *impiety* of opposing *God's words* to his *thoughts*, his *revealed commands* to his *secret decrees*

Revealed and secret will.

crees, (which is as ill as could be ſaid of any man, and will never incline any to *obey God*, which hath ſuch an *unhandſome opinion* of him) beſides theſe inconveniences, I ſay, 'tis evident that *intrinſick goodneſs* conſiſts in *accordance*, and *ſin* in *contrariety* to the *ſecret will of God*, as well as to his *revealed*, or elſe *God* could not be defined infinitely *good*, or ſo farre as his *thoughts* and *ſecrets*, but only *ſuperficially good*, as farre as the *outſide* or *appearing* part of him, i.e. as farre as he is *pleaſed* to *reveal* himſelf, which again is *perfect blaſphemie* to imagine, and that which equals *God* to the moſt *formal* and *hypocritical* profeſſor.

§. 14. 4^thly, This *doctrine* is deſtructive to all that is eſtabliſhed among men, to all that is moſt pretious, 1. to *humane nature*, to the two *faculties* that denominate us *men*, *underſtanding* and *will*, For what uſe can we have of our *underſtandings*, if we cannot *doe* what we *know* to be our duty? and if we act not *voluntarily*, what exerciſe have we of our *wills*?

§. 15. 2dly, To the *end* of our *Creation*, whether *ſubordinate* or *ultimate*;

The *subordinate* end of our *creation* is, that we should *live virtuously* and *glorifie God* in a *voluntary* and *generous obedience*, either of which other creatures, that act *naturally*, are not capable of, And *God's predetermining* all our *actions* deprives us of this *honour* and *dignity* of our *nature*, leaves no place of *virtue*, which is founded in *voluntary action*, and as *Origen* saith *cont: Cels:* l. 4. Ἀρετῆς ἐὰν ἀνέλῃς τὸ ἑκουσίον, ἀνεῖλες αὐτῆς καὶ τὴν οὐσίαν, *If you take from virtue the voluntariness, you take away the essence of it.* And so this *doctrine* brings us down to the *level* of *horse* and *mule*, whose *mouthes* are forcibly *holden with bit and bridle*, when yet it is one of the *commands* of that *God*, that we should not be *like* those creatures: And so for the *ultimate* end, a *reward* and *crown* in another world, which no *irrational* creature is capable of, this of *predetermination* of all our *actions*, which renders us *necessary* not *rational agents*, renders us utterly uncapable of that.

§. 16. 3dly, It is directly contrary to all *God's waies*, or *manner* of dealing with us, which is all by *rational* waies

waies of *perſwaſion*, by propoſition of *terrors* and *promiſes*, the *danger* that we ſhall incurre by our *diſobedience*, and the *infinite advantages* that we ſhall reap by our *obedience*, and to theſe is added the *authority* of the *Commander*, vindicated from our *neglect* by the interpoſition of the greateſt *ſignes* and *wonders*, in the hands of his *Prophets* and of his *Son*, ſuch as we cannot but *wonder* when we read them (as in the caſe of the *Iſraelites* coming out of *Ægypt*, & in the *wilderneſs*) that they ſhould not *prevail* upon them, when yet they did *not prevail*, And what can be more contrary to *rational motives*, then *predetermination?* For as, if they had not that *perſwaſive efficacie* in them as to be able to *move* a *rational* man, they could not be denominated *rational*, ſo if they were backed with a *violence*, if they were propoſed to us in the *name* and *power* of an *omnipotent immutable decree*, they could never be ſaid *motives* or *perſwaſives*; And ſo ſtill *God's gracious* dealings with men being the *aids* and *auxiliaries* neceſſary to us in the purſuit of *piety*, and the one *doctrine* and

perſwaſion of *God's predetermination* of all events, having *ſuperſeded* and caſſated all thoſe waies, we have no bottome left, on which to found the leaſt *beginning* or *thought* of *piety*, as long as we continue poſſeſſed with that *perſwaſion*.

§. 17. 4^thly^, This *doctrine*, if it were *true*, muſt neceſſarily take away all *judgement to come*, all *reward* and *puniſhment*, which are certainly apportioned to the *voluntary* actions, and *choiſes* of men (and therefore belong not to any but *rational* creatures) and can no more be awarded to thoſe *actions* which are *predetermined* by *God*, then to the *aſcending* of the *flame*, or *deſcending* of the *ſtone*, which by *nature* the *providence* of *God* are thus *predetermined*, and act by *decree*, and not by *choiſe*. And when all *judgment to come* is once *vaniſhed*, all *reward* to engage *obedience*, and all *terror* to reſtrain *diſobedience* is once removed, and ſo in effect the *three laſt Articles* of the *Creed* rejected alſo, what hope is there that the remaining *Articles* ſhould be ſufficient to doe it?

§. 18. To theſe *Chriſtian* & *Theological*

logical conſiderations it will not be amiſſe to adde what care the Writers of *Politicks* have had to warn us of the *noxiouſneſs* of this *doctrine* to all *civil governments*, which *Chriſtian religion*, rightly underſtood, is ſo very farre from *diſturbing*, that beyond all other *Aphoriſms Political*, beyond the ſageſt proviſions of the *Profoundeſt* Lawgivers, it is (would men but *live* according to the rules of it) incomparably *qualified* to *perpetuate* publick *weal* and *peace*.

§. 19. But for the *doctrine* of thoſe, who ſo *miſtake Chriſtian religion* as to think it is only a *chain* of *fatal decrees*, to *deny* all *liberty* of man's *choiſe* toward *good* or *evil*, and to affix all *events* to *God's predetermination*, This, ſay they, is utterly irreconcileable with the *nature* of *civil government*, with the *foundation* thereof laid in *Laws*, or with the *puniſhments* and *rewards*, which are thought neceſſary to the *continuance* thereof, and *Campanella* chooſeth to inſtance *in Republicâ præſertim liberâ*, in a *Republick* or *free ſtate*.

§. 20. For when the *people*, which think their *liberty*, of which they are

very *tender* and *jealous*, to be retrench'd or impaired by the reſtraint of *Laws*, can farther anſwer their *Rulers*, though but in the *heart* (without proceeding to farther *boldneſs*) that they *cannot* obſerve their *Laws*, being led by *irreſiſtible decrees* to the *tranſgreſſing* of them, the conſequence is eaſie to foreſee, the *deſpiſing* and *contemning* of *Laws*, and hating and deteſting of thoſe who are obliged to *puniſh* them, when they have *offended*; which two are ſoon inflamed, beyond the rate of *popular* diſcontents, into *actual ſeditions* and *tumults*, as ſoon as *opportunity* ſhall favour, or *opinion* of their own *ſtrength* incourage them to it.

§. 21. That the *Turkiſh Empire* hath not yet found the *noxious* effects of this *poyſon*, ſo commonly received among them, will, I ſuppoſe, be objected againſt the truth of this; But 'tis viſible to what *Antidotes* this muſt be imputed, 1. to their *ignorance* and unimprovableneſs in matters of *knowledge*, and *rational* diſcourſe, being generally kept *rude*, and without all *literature* (which is the *grindſtone* to *ſharpen* the *coulters*, to

whet

whet their *natural* faculties, and to inable them to *diſcourſe* and deduce *natural* conſequences) 2dly, To the the manner obſerved in *Governing* them, by *force*, and not by *obligation* on *conſcience*, by *violence*, and not by *laws*; Which way of managerie being ſomewhat *proportionable* to the opinion of *fatal decrees*, and agreeing with it in this, that it doth really leave nothing to men's *choiſes*, is withall as a *contrary poyſon*, a *hot* thrown after a *cold*, very proper to abate the *energie* of it, *forcing* them as *fatally* to *abſtain*, as they can deem themſelves *forced*, or impelled to *commit* any ſuch enormitie.

§. 22. However 'tis manifeſt that the *force* they are under is a *real* force, and that of their *fate* but an *imaginarie* conceived one, the one but in their *brains*, the other on their *ſhoulders*, and it is not ſtrange if the *irony chains* are experimented to have more *ſolidity*, and ſo more *efficacie* in them, then the *contemplative*.

§. 23. *Sed ſi Italos*, ſay the *Politick* writers, But if this *doctrine* ſhould ever get among the *Italians*, whoſe

wits are more *acute* (and ſure the *Italians* have not incloſed that *excellencie* from all the reſt of *Europe*) it would preſently put all into *confuſion*, they would ſoon diſcern the *conſequences*, and utmoſt *improvements* of the *opinion*, and never ſtick to caſt all on *God*, as the *author* of all, and having reſolved, with him in *Homer*, of the

Ἄλλα χὴ Ζεὺς χὴ Μοῖρα——

that all is chargeable on the *ſuperiour* cauſe, *Jupiter* and *Fate*, inferre regularly with him, (ἐγὼ δ' ἀναίτιός εἰμι) the *blameleſneſs* of the *inferiour* agent, and ſo there being no place left for *ſin* or *law*, immediately *believe* and follow their own *wiſhes*, turn *Libertines*, throw off all *yoke* of *men* as well as *God*. In intuition whereof I ſuppoſe it was that *Plato* would not permit in his *Commonwealth* any that ſhould affirm *God* to be the *author* of all the *evils* that were committed. And *Proclus* upon the *Timæus* ſets them *down* as a third degree of *Atheiſts*, who attribute to *God* the *impreſſing* on men's mindes a *neceſſity* of doing whatſoever they doe.

§. 24. 'Tis

§. 24. 'Tis true where there is any *remainder* of *natural piety*, he that believes the *doctrine* of *absolute decrees*, may be thereby restrained from *actually* making the *conclusions*, inferring such *impious horrid consequences* (be they never so *obvious* and *regular*) of making *God* the *author* of *sin*, and the like; But we know those *natural* dictates are by *unnatural* sins *effaced* in many, and when that one *restraint* is removed, the *conclusion* will be as easily *believed* as the *premises*, and where neither *boldness* nor *skill* are wanting to *deduce* it, that *Conclusion* will again turn *Principle*, and induce all *vitious enormous* living, which *Laws* were designed to *restrain*, but will no longer doe it, when themselves are look'd on as *impertinent invaders* of *liberty*, *despised* first, and then *hated*.

§. 25. One *farther* consideration hath been added to this former, that this *doctrine* being imbibed by *Governours*, is very apt to instill into them *principles* of *tyrannie*, if it be but by *imitating* and *transcribing* from *God* the notions which they have received of him, by doing that themselves

which

which they believe of him, *puniſhing* their *ſubjects* by no other *rule* but of their *wills*, *decreeing* their *deſtruction* firſt without intuition of any *voluntary* crime of theirs, and then counting it a part of their *glory* to execute ſuch *decrees*. Thus when *Suetonius* deſcribes *Tiberius* as a profeſſed *contemner* of all *religion*, and from thence was ſoon improved into the moſt *intolerable tyrant*, he renders the *original* of it, that he believed all things to be wrought by a *fatalitie*. But theſe are popular conſiderations, yet not unfit alſo to be taken in as *appendent* to the former.

Sin is not nothing.

§. 26. Many *artifices* there are invented by the *neceſſities* of thoſe who have *imbraced* this *doctrine*, to *intercept* and avoid theſe *conſequences* of it; The *two* principal I ſhall name, 1. That *ſin* is a *non-entitie*, a *nothing*, and ſo that all *things* may be *predetermined* by *God*, and yet not *ſin*: 2. That though *God* be *author* of the *act* of *ſin*, yet he is not of the *obliquitie* of it, as the *rider* is *cauſe* of the *horſes going*, but not of his *lameneſs*, or *halting*, when he goes.

§. 27. For the former of theſe, which is a perfect *phantaſie* and *ſchool*

notion,

notion, theſe things may be obſerved of it, that, beſides that it would be 1. very *ſtrange*, that *God* ſhould *damn* a *multitude* of *Angels* and *men* for *nothing*; and 2. very *ridiculous*, that my *ſwearing* to a *truth* ſhould be an *entitie*, and my *ſwearing* to a *falſitie*, *nothing*; *eating* my *own bread*, *enjoying* my *own wife*, an *entitie*, and *eating* another man's *bread*, *enjoying* another man's *wife*, *nothing*; and 3dly, that which would ſoon fall back into the grand inconvenience of *obſtructing Chriſtian life* (for why ſhould a *Chriſtian* be ſuch a fool, as to be *afraid* of *nothing*, to *flie* and avoid *nothing*?) beſides theſe, I ſay, it is apparent that they that thus teach, profeſſe that *ſins* are *predetermined*, by name *Adam's ſin*, and *Judas's ſin*, and, if it be driven home, *every ſin* of *every* other man, as well as any other the moſt *virtuous* action. And yet farther, unleſs it could be gain'd that every *virtuous* action were *nothing* alſo, there would be little advantage in this matter, it being as *contrary* to *judgment to come*, to *rewarding* according to *works*, that one *predetermined neceſſary* action, which I could not but doe, ſhould be *rewarded*, as that

that another ſhould be *puniſhed*, and as certain a *prejudice* to all *diligence*, or purſuit of *Chriſtian life*, that I cannot chooſe but doe the *good* which I doe, as that I cannot but *commit* the *ill* that I *commit*, For although it be very agreeable to the *goodneſs* of *God* to abound in giving *grace* and *inabling* to doe *good*, to *prepare*, *prevent*, and *aſſiſt*, and *contribute* all that can be *wanting* to us, either to *will*, or *doe*, (as it is not competible with it ſo much as to *incline* any man to doe *evil*) and ſo there is a difference in that reſpect betwixt the *good* and the *evil*, yet to doe all this *irreſiſtibly*, for a *fatal decree* of *heaven* to contrive every *good* action of my life, ſo as it is *impoſſible* for me not to *will* and *act*, as *God* would have me, this is quite contrary to the *nature* of a *voluntary* agent, a *rational* creature, and conſequently to that *will* and *decree* of *God*, whereby he *predetermined* man to be ſuch, and as *unreconcileable* with *reward* or *crown*, as *puniſhment* is with that which is as much, but no more *neceſſary*.

§. 28. As for the *diſtinction* betwixt the *act* and the *obliquitie*, there

is

is ſome *truth* in it, and *uſe* to be made of it, ſo farre as to *free God*, who is *author* of all *man's power* to *act*, from being in any degree the *author* of his acting *obliquely* or *crookedly*, i. e. *ſinfully*. The diſtinction betwixt the act and the obliquitie.

§. 29. For as it is impoſſible for us to *move* either to *good* or *evil*, except he that gave us our firſt *beeing* and *powers*, continue them *minutely* unto us, ſo he having uſed all *wiſe* and *efficacious* methods to *incline* and *engage* us to make uſe of his *gifts* unto his *ſervice*, and having contributed nothing to our evil *choiſes*, but his *decree* of *permitting* or not *hindring* them (and if he ſhould *violently hinder*, that would make us no whit leſſe *guilty*, he that *would* ſin, if he *could*, is as *guilty* as if he *did*; And without that *permiſſion* of *evil*, our *good choiſes* would neither be *good*, nor *choiſes*, and conſequently never be *rewarded* by him) it is moſt apparent that he is no *author* of the *obliquities* of our *wills*, but on the contrary that he doth as much to the *ſtraightning* of them, as without *changing* our *natures* (offering *violence* to our *wills*, which he hath *decreed* to remain *free*) he

he could *prudently* be imagined to doe.

§.30. But this is no way appliable to this matter of *freeing God* from being the *author* of that *ſin*, of which he is acknowledged to *predetermine* the *act*; For 1. though a *free power* of *acting good* or *evil*, be perfectly *diſtinct* and *ſeparable* from *doing evil*, and therefore *God*, that is the *author* of one, cannot thence be inferred to be the *author* of the other, yet the *act* of *ſin* is not *ſeparable* from the *obliquitie* of that *act*, the *act* of *blaſphemie* from the *obliquitie* or *irregularitie* of *blaſphemie*, the leaſt evil *thought* or *word* againſt an infinite *good God* being as *crooked* as the *rule* is *ſtreight*, and conſequently he that *predetermines* the *act*, muſt needs *predetermine* the *obliquitie*.

§.31. Nay 2dly, if there were any *advantage* to be made of this *diſtinction* in this matter, it would more truly be affirm'd on the contrary ſide, that *God* is the *author* of the *obliquitie*, and *man* of the *act*, For *God* that gives the *rule*, in *tranſgreſſing* of which all *obliquitie* conſiſts; doth contribute a great deal though not

to

to the *production* of that *act*, which is *freely* committed againſt that *rule*, yet to the *denominating* it *oblique*, for if there were no *law*, there would be no *obliquitie*; *God* that gives the *law* that a *Jew* ſhall be *circumciſed*, thereby conſtitutes *uncircumciſion* an *obliquitie*, which, had he not given that *law*, had never been ſuch; But for the *act* (as that differs from the *powers* on one ſide, and the *obliquitie* on the other) it is evident that the *man* is the *cauſe* of that, 'tis *man* that *circumciſeth*, or chooſeth to be *circumciſed*, and ſo that *refuſeth* to receive that *ſigne* in his *fleſh*, and the *act* of *killing Abel* was as perfectly *Cain's act*, as the *offering* of his *ſacrifice* was, and ſo in all other *acts*, eſpecially of *ſin*, to which *God* doth not ſo much as *incline*, and the *Devil* can doe no more then *perſwade* any man.

§. 32. To conclude, the *obliquitie* of any *act* ariſing, by way of *reſultance*, from the *tranſgreſſing* of the *rule* (i.e. doing *contrary* to *God's command*) as *inequality* ariſeth from the *adding* or *ſubſtracting* an *unity* from an *even* number, it neceſſarily follows, that he that firſt *gives* the *law*, and

and *then predetermines* the *act* of *transgressing* (the *disobedience*, the doing *contrary* to) that *law*, that first *forbids* eating of the *tree* of *knowledge*, and then *predetermins Adam's will* to *choose*, and *eat* what was *forbidden*, is by his *decree* guilty of the *commission* of the *act*, and by his *law* the *cause* of its being an *obliquitie*, And indeed if the *obliquitie*, which renders the *act* a *sinful act*, be it self *any thing*, it must necessarily follow, that either *God* doth not *predetermine* all things, or that he *predetermines* the *obliquitie*; And *regularity* bearing the same *proportion* of *relation* to any *act* of *duty*, as *obliquitie* doth to *sin*, it cannot be imagined that the *author* of the *sinful act*, should not be the *author* of the *obliquitie*, as well as the *author* of the *pious act* is by the disputers acknowledged to be the *author* of the *regularity* of it.

§. 33. The *complaint* of the *Gods* in *Homer* will best shut up this,

Ὦ πόποι, οἷ δή νυ θεοὺς βροτοὶ αἰτιοῶνται,
Ἐξ ἡμέων γὰρ φασὶ κάκ' ἔμμεναι, οἳ δὲ καὶ αὐτοὶ
Σφῇσιν ἀτασθαλίῃσιν ὑπὲρ μόρον ἄλγε' ἔχουσιν.

O, how unjuſtly mortal men accuſe and charge the Gods, ſaying that their evils are from them, when the truth is, that they by their own wretchleſs courſes bring miſchiefs upon themſelves, above which their fate, or decree of the Gods can be deem'd to have brought upon them. And accordingly it is one of the *excellent leſſons* of the *Pythagoreans* in their *golden verſes*,

Γνώσῃ δ' ἀνθρώπους αὐθαίρετα πήματ' ἔχοντας,

This thou muſt know, that the evils that men fall under, are brought upon them by their own choiſes, On which even *Chryſippus*, the *Stoick*, and great *aſſerter* of *fate*, hath thus commented, ὡς τ' βλαβῶν ἐκάστοις παρ' αὐτοῖς γινομένων, καὶ καθ' ὁρμὴν ἰδίαν, ἁμαρτανόντων τι καὶ βλαπτομένων, καὶ κατὰ τ' αὐτῶν διάνοιαν καὶ φρόνησιν, *Evils, or miſchiefs come to every man from himſelf, it being certain that by their own incitation they both ſin, and ſuffer, and that according to their own minde and purpoſe.* This being ſo farre *diſtant* from the *doctrine* of *fatality*, it may well be wondred, how *Chryſippus* that aſſerted that, under the name of εἱμαρμένη and πεπρωμένη, *the chain*, and *the decree*,

(and

(and defined it. ſaith † *Gellius*, *ſempiterna quædam, & indeclinabilis ſeries rerum & catena, volvens ſemetipſa ſeſe, & implicans per æternos conſequentiæ ordines, ex quibus apta connexáq; eſt, an eternal and unavoidable ſeries and chain of things folding and involving it ſelf within it ſelf by eternal courſes of conſequence, by which it is framed and connected*, Or in his own *dialect*, that it is φυσικὴ σύλαξις τῶν ὅλων ἐξ ἀϊδίε τῶν ἑτέρων τοῖς ἑτέροις ἐπακολουθόντων, *a natural complication of all things from all eternal, one thing following another*, καὶ ἀδιάβατος ἔσης τοιαύτης συμπλοκῆς, *that complication being ſuch as cannot be changed*) could believe himſelf, or reconcile this *comment*, or that verſe, with his *great principles*; And indeed † *Cicero* hath paſt a right *ſentence* of it, *Chryſippus æſtuans laboránſq; quonam pacto explicet & fato fieri omnia, & eſſe aliquid in nobis, intricatur-- Chryſippus contending and labouring how to reconcile theſe two propoſitions, that all things are done by fate, and yet that ſomething is in our own power, is intangled, and cannot extricate himſelf.* This *Maſter* of the *Stoicks* was preſt, ſaith

† *Noct: Att:* l. 6. c. 2.

li. περὶ προνοίας.

† *de Fato.*

ſaith *Gellius*, with theſe inconvenient *conſequences* of his *doctrine* of *decrees*, that then the *ſins of men were not to be charged on their wills, but to be imputed to a neceſſity and preſſing, which aroſe from fate*, that it *muſt be unjuſt to make laws for the puniſhing of offenders*, To which he had nothing to ſay but this, that though, if you look upon the *firſt cauſe*, all is thus *fatally decreed*, and *chain'd*, yet the *diſpoſitions* of *each man's minde are only ſo farre ſubject to fate*, as is *agreeable to their own properties and qualities*, as, ſaith he, *when a man tumbles a cylindre* or *roller* down an *hill*, 'tis certain that the *man* is the *violent enforcer* of the *firſt motion* of it, but when it is once a *tumbling*, the *quality* and *propriety* of the *thing* it ſelf *continues*, and *conſummates* it. In this *witty* reſemblance of that *Stoick* theſe *three* things muſt be conſider'd, *Firſt*, that the *Cylindre* (the *inſtance* that he thought fit to pitch on) is an *inanimate, liveleſſe* trunk, which hath nothing of *choiſe*, or *will* in it, *Secondly*, that neither the *weight* of the *matter*, of which 'tis made, nor the *round, voluble form* of it (which two meeting l. 6. c. 2.

ing

ing with a *precipice*, or *ſteep declivity* doe *neceſſarily* continue the *motion* of it) are any more *imputable* to that *dead*, *choiſleſs* creature, then the *firſt motion* of it was ſuppoſed to be, and therefore *thirdly*, that this cannot be a fit *reſemblance* to ſhew the *reconcileableneſs* of *fate* with *choiſe*, or the *reaſonableneſs* of *charging* on mens *wills*, what was *inevitably* produced by their *fate*, or of *puniſhing* them for thoſe *acts*, which they are *neceſſarily* driven to commit. To which purpoſe it may be remembred that neither is the *Cylindre* charged with *ſin*, whether by *God*, or *men*, nor any *punitive* law enacted by either againſt its *rolling* down the *hill*, nor indeed are ſuch *charges*, or ſuch *laws* ever *brought* in or *enacted* againſt any *actions* of any *other* creature, *plant*, or *beaſt*, till you aſcend to *man*, who is ſuppoſed to have a *will*, and not to be under ſuch *inevitable*, *fatal* laws, but to be, as that *excellent* man *Pomponius Atticus* was wont to ſay, the *forger* of his own *fate*, the *framer* of his *fortune*, which yet ſhould be as *improper* to be *applied* to, or *affirm'd* of a *man*, as of any other *creature*, if

all

all his *actions* were as *irreversibly predetermined*, as the *descent* of *heavy* bodies, or the *ascending* of *light*, i. e. if *Chrysippus's Cylindre* and the *motion* thereof were a *commodious instance*, or *resemblance* of this matter. But the truth is, the man was *acute*, and *dextrous*, could say as much for the *reconciling* of *contradictions*, as another, and though this *last* age hath considered this *question* very *diligently*, and had the *advantages* of the *writings* of the *former* ages to assist them, yet he that shall impartially make the *comparison*, will finde, that the *antient Philosophers* have written more *subtilely* in this matter, and are more worth our *reading*, then any of our *modern Schools*, (he that shall survey *Hierocles* on the χυσὰ ἔπη, *Ammonius* on *Aristotles* περὶ ἑρμηνείας, in shewing the nature of *contingent*, and *necessary* propositions, & the *Christian Philosopher Boethius*, lib.2. *de consolatione philosophiæ*, will, I believe, be convinced of the *truth* of what I say) and when the *Master* of them *Chrysippus* was so unable to speak *intelligible* sense, or *extricate* himself in this business, 'twill be lesse

matter

matter of *wonder* to us, that they wch have espoused this πλάνης, should endevour as *improsperously* to reconcile this with other *notions* of *piety*, and to *extricate* themselves out of a *Labyrinth* not of *fewer*, but *more difficulties* (*God* having most clearly revealed to *Christian*, that as he *rewardeth every man according to his works*, so he *requireth* of him *according to what he hath* in his *power* to doe, *and not* according *to what he hath not*) as *Chrysippus* is by *Cicero* judged to have done.

§. 34. All which being duly considered, and the absurdities of that *distinction* (thus applied) betwixt the *act* and the *obliquitie*, as manifest, as those of *Chrysippus's* expedient, in those so many forementioned respects, and the *contrary* so wide from the truth of *Scripture*, the *attributes* of *God*, and *common notions* of *piety* written in men's *hearts*, and experimented in the *government* of the *world*, and lastly so *noxious* and *poysonous* to *good life*, we may certainly conclude with *Prosper*, that great *asserter* of *God's Grace*, *Resp: ad* 14. *Object: Vincent: Ad prævaricationem legis*,

gis, ad neglectum religionis, ad corruptelam disciplinæ, ad desertionem fidei, ad perpetrationem qualiscunque peccati, nulla omnino est Prædestinatio Dei. To the forsaking the law, to the neglecting religion, to the corrupting discipline, to deserting the Faith, to the perpetration of whatsoever sin, there is not at all any predestination of God. Si ergo in sanctitate vivitur—— If we live in sanctity, grow in virtue and persevere in good purposes, the gift of God is manifest in all this: Si autem ab his receditur,—— But if we go back from these, if we passe over to vices and sins, here God sends no evil temptation, forsakes not the desertor, before he be forsaken, and very frequently keeps him that would depart from departing, and causeth him to return, though he be departed. To which may be added that of the *Arausican Councel*, which was very careful to assert the *necessity* of *Grace*, and yet pronounces an *anathema* against those who affirm any to be by *God predetermined* to *sin*.

CHAP. XVII.

Of the Spirits acting all things within the man.

§. 1. WHat hath been ſaid of the *doctrine* of *God's decrees*, *fatally* paſſed upon our *perſons*, or our *actions*, will be farther extended to the *pretenſions* of the *Spirit*, and the *opinion*, that of late begins to *diffuſe* it ſelf among ſome, that all that is *deſigned* or *done* by them, is the *dictate* and *motion* of the *Spirit* in them.

§. 2. Of this it is evident, that either that man, which thus *pretends*, never *commits* any *act* prohibited by the *Word* of *God*, and vulgarly called *ſin*, after the *minute* of ſuch *pretenſion* (and then that were a rare *charm* indeed to render him *impeccable*) or that this is the means of *conſecrating* every *ſin* of his, and ſo the *opinion* being imbibed by one that lives in *rebellion*, *murther*, *adulterie*, *pride*, or *ſchiſme*, or any other (one or more) *groſſeſt ſins*, the effect muſt be, that he *believe* every one of theſe to be *infuſions* of the *Spirit* of *God*, and ſo no

no more fit to be *reſiſted* before, nor *repented* for after the *Commiſſion* of them, then the moſt *eminent acts* of *piety* ſhould be; And when it is thus become *impious* to *reſiſt* any *temptation* of our own *fleſh*, which ſollicites within us, or of *Satan* that *ſuggeſts* and *whiſpers* within us too, i. e. to omit the *acting* of any *ſin*, that we are any way *inclined* to, what place can be left for *exhortation* to *Chriſtian life*, as long as I have any *temptation* againſt it?

§. 3. This is a *doctrine* which a man would think ſhould not finde *admiſſion* with any conſiderable ſort of men, and therefore it will be leſſe *pertinent* for this *Diſcourſe* to take any larger notice of it, yet for the *preventing* and *intercepting* any farther *growth* of it, where it may unhappily have found any *reception*, It will not be amiſſe to adde, and evidence theſe *few* things:

§. 4. *Firſt* concerning the *Spirit*, which is thus *pretended* to, That the *Deſcent* of the *Spirit of God* was principally for *three ends*, 1. to give *Teſtimony*, that *Chriſt* was the *Son of God*, ſent with *authority* to reveal his Concerning the deſcent of the Spirit.

will, and to *command* our *faith* and *obedience*, and (consequently to this) to give the *world assurance* that the *Apostles* were *sent* by him, and to *signe* the *Commission* of *preaching to all Nations*, to *propagate* what he had taught, 2dly, to *assure all* men, that the *Rules* which *Christ* gave us, are absolutely *necessary* to be observed, to render us *capable* of those *Promises* made, those *benefits* purchased by *him*, And 3dly, that, we being so *corrupt* by *nature*, so farre from *prone*, or *inclinable*, in our *Flesh*, to *obey* those *Rules*; the *Graces* of his *holy Spirit*, accompanying the *Revelation*, or *preaching* of his *will* and *word*, should *incline* our *corrupt* hearts to *keep* his *laws*.

Gods method in his Church.

§. 5. *Secondly*, that after the *mission* of the *Spirit*, *God* was pleased, for *posterity*, otherwise to expresse his *care*, and *love* to *mankinde*, viz: in *giving*, and *consigning* to them his *written word* for a *Rule*, and *constant* directer of *life*, not leaving him to the *dust* of his own *Inclinations*.

§. 6. *Thirdly*, that *God* hath made (and continued, through all ages, both of *Jewes* and *Christians*) one

sort

ſort of men to *teach* another to *learn*; Among the *Jewes* one to *preſerve knowledge* in his *lips*, and with the ſame to *diſpenſe* it, the other to *enquire*, and *ſeek the Law at his mouth*, and under the *Goſpel*, *Paſtors*, and *Teachers*. and ἡγούμενοι *Rulers* ſet over men *for their good*; Which is a *viſible prejudice* to the *pretended* guidance of the *Spirit*, For if *that*, by the *voice* within me, be the *ſtanding guide* of *all* my *actions*, what uſe of *forein teachers*, or *guides*, or *neceſſity* of *obeying* the *Apoſtle* when he commands me to *obey thoſe that are ſet over me*? Teachers and learners.

§. 7. *Fourthly*, that every thing that *comes* out of the *heart* of man, is not infuſed into it, or placed there by *God*. For beſides that from thence proceed many *aerial* fictions, and *phaſmes*, and *Chymæraes*, created by the *vanity* of our own *hearts*, or *ſeduction* of *evil ſpirits*, and not planted in them by *God* or *nature*, or the duct of *God's Spirit*, *motions* and *emiſſions* of our *phanſie*, and not of our *reaſon*, of our *ſenſitive*, not *humane* nature (and to this all the *Idolatrie* of the *antient heathens*, and the new *phanſiful divinity* of ſome pre- All that comes out of the heart is not from God.

ſent *Chriſtians*, and the whole *religion* of the *Mahomedanes* is viſibly imputable) beſides this, I ſay, it is
Jam. 5. 15.17. affirmed by the *Apoſtle*, *Jam.* 3. 15, 17. that there is a *wiſdome* (and that muſt ſignifie ſome *Codex* of *directions* for *practiſe*, ſome *law* in the *members*, oppoſite to that in the *minde*) *that cometh not from above*, as well as a *wiſdome* that *cometh from above*, and in plain terms, that it is *earthly*, *ſenſual*, and *deviliſh*, as that *Law in the members* is ſaid to *lead the man into captivity to the law of ſin which is in the members*.

Mat. 15. 18, 19. §. 8. So again, ſaith *Chriſt*, *out of the heart proceed all the things that defile a man*, *evil machinations*, διαλογισμοὶ πονηροὶ, all the moſt *miſchievous deſignments*, by name, *murthers*, *adulteries*, *fornications*, (*inceſtuous* and *unnatural* commiſſions contained under the word πορνεία *fornication*, 1 *Cor.* 5. 1.) *thefts*, *falſe-witneſſes*, *evil ſpeakings*, i.e. (as by thoſe few inſtances is intimated and muſt be ſupplied by *parity* of reaſon) all the contradictions to the ſeveral branches (and degrees of thoſe branches) of the *divine* or *moral law*.

§. 9. *Se-*

§. 9. *Secondly*, that to impoſe on our ſelves or others by this fallacie, to believe or *pretend* that whatever our own *hearts* incite us to doe, what they ſuggeſt, or dictate, is the *Spirit*, or *word*, or *revelation* of the *will* of *God* within us, is the *principle* of all *villanie* (the ſame that hath alwaies *acted in the children of diſobedience*) inhaunſed and *improved* with circumſtances of greater *boldneſs* and *impudence*, then ever the moſt *abominable heathens* were guilty of, either in their *Oracles* or in their *myſteries*. The belief of it a very noxious error.

§. 10. In their *Oracles*, though their *Idol-prieſts* (who had the *incloſure* of this cheat) gave *reſponſes* out of the *Caverns* of the *earth*, and ſet up the *devil* (by the advantage of his *foreſeeing* ſome things in their *cauſes*, and *conjecturing* at others) above the *omniſcient God* of *heaven*, yet they affixed not the *anſwers* of their *devils* to the true *God*. They worſhipped *Idols*, and diſclaimed any portion in the *true God*, turned all *knowledge* or *profeſſion* of him *out of their hearts*, according to that reaſonable propoſition of S. *Paul*, 2 *Cor.* 6. 14, 15. that there is no poſſible *agreement* to be Worſe then the fallacie of the heathen Oracles.

had betwixt *light* and *darkneſs*. But theſe by their *refined* pretenſion, doe (in effect, and by way of neceſſary *conſequence*, and direct *interpretation*) turn the *God* of heaven into that *accurſed Spirit*, affix on him (receive and deliver as the *effata* and *oracles* of *God*) whatſoever the *devil*, or their own *luſt*, or *revenge*, or *pride*, or *ambition*, or *covetouſneſs* (ſo many αὐθαιρέτοι δαίμονες, *ſpontaneous devils*) can infuſe into them, and out of their *black* hearts, as out of the moſt noyſome *caverns* and *dens* of the earth (holding intercourſe with *hell*) breath out, and deliver to the world.

Or idolatrous Myſteries.

§. 8. So again in their *myſteries*, and moſt *ſecret receſſes*, and *adyta* of their *religion*, their heathen *Prieſts* were wont to betray and lead their ſilly *votaries* into all the moſt horrid *unnatural ſins*, as into a ſpecial part of the *devotions* and *worſhips* required of them by the *Gods*, whom they had undertaken to ſerve; But yet never thought fit to let them out of the *dark*, out of the retirement, but by baniſhing the eyes of men gave witneſs againſt themſelves, accuſed thoſe facts, which were not able to bear the

the *light*, (to which the *Apoſtle* ſeems to referre *Epheſ:* 5. 13.) and ſo had the excuſe of ſome *baſhfulneſs* and *ſelf-accuſation*, and care not to *ſcandalize* other men; whilſt theſe that make their own *luſt*, their own *malice* and *revenge* the *voice* of the *true God*, the *Spirit* within them, are thereby qualified to act the *horrid'ſt* ſins avowedly & *ſhameleſly*, and have no checks left, (no *coldneſs*, but where they have no *temptations*) no *diſlikes*, no *ſhame*, no *objections* to any thing, but to *tenderneſs*, to *ſcrupuloſity*, to *fear* of offending, to the doing what they doe in *bondage*, as they call it, i. e. to all the *reliques* or *embers* of *conſcience* remaining in them, and if they can but utterly and finally caſt out this *fear*, they are hereby delivered up really to the *evil ſpirit*, while they moſt pretend to the *guidance* of the *good*. The pretended *Spirit* of *God* within them, by ſuggeſting *ſins*, gives a full *confidence* and *ſecurity* to commit them, and then *Scripture* and *conſcience* and *temper*, and a tolerable degree of good nature, any thing lower then the *utmoſt* evil, is the thing only to be *mortified*, the one

piece of criminous *carnality* to be *burnt up*.

§. 12. Thus by turning one *pin* in the *machine*, the whole *ſcene* is ſhifted, and this voice (as if an ἐγγαστρίμυθος) that comes out of our own *bellies*, being miſtaken for the *ſtill* language, in which *God* was once heard, a congregation of *Chriſtians* may be ſoon *inſpired* into a *legion* of *Demoniacks*, and onely one (but that a teeming fruitful) *error* be committed all this while, the miſtaking our own *motions* for the *incitation* of the *Spirit* of *God*, which till it be reformed or retracted, it muſt be a *ſhortneſs of diſcourſe* to think ſtrange, and an *injuſtice* to charge of any *new* crime, the infallible conſequences of it, and ſuch are all the barefaced *villanies* in the world.

§. 13. For as he that is ſo *ſure* and confident of his *particular election*, as to reſolve he can never *fall*, if he *commit* thoſe acts, or live in thoſe *habits*, againſt which the words of *Scripture* are plain, that *they that doe them ſhall not inherit eternal life*, muſt neceſſarily reſolve, that what were *drunkenneſs* or *adultery* in another, is not ſo in

in him, and nothing but the removing his *Fundamental* error can reſcue him from the *ſuperſtructive*, be it never ſo *groſſe*, So to this one grand *miſtake* (the judging of *God's will* by the bent of our own *ſpirits*) all *vicious* enormous *practiſes* (even to the taking away of all differences between *good* and *evil*) are regularly conſequent, and cannot ſeem ſtrange to *attend* daily, where the other hath taken up the *lodging*.

CHAP.

CHAP. XVIII.

Of the Miſtakes concerning Repentance.

§. 1. ONE ſort of *doctrines* more I cannot but annex here, though I have *elſewhere* already inſiſted on them, and thoſe are the *miſtakes* in the *Doctrine* of *Repentance.*

Of Repentance.

§. 2. *Repentance*, whatever that word ſignifies, (and that is certainly a *ſincere change*, and *renovation* of *minde*, a *converſion* of the *ſinner* to *God* in a *new* life, *repentance from dead works, Heb.6.* 1.) is queſtionleſs it to which, on purpoſe, *Chriſt* came to *call ſinners*, His whole *Embaſſie* from his *Fathers boſome* was *projected* and *deſigned* for this *grand* work, and ſo certainly all the *preachings* of all the *Apoſtles* were of the ſame making, that the *Goſpel* tells us the *firſt-fruits* were, *Repent* &c. And therefore it will *concern* us neerly, not to be *miſtead* in this matter, For ſhould we content our ſelves with *ſomewhat* elſe under the *title*, or *diſguiſe* of *Repentance*, which is either *not-repentance* at all, or but an *imperfect*, *unſufficient*

Dangerouſneſs of miſtakes in it.

ſufficient part of *repentance*, and by *conſequence*, perſwade our ſelves, that by performing of *this*, we ſhall have fully *anſwered Chriſt's call*, done all that he came from heaven to *require* of us, 'tis viſible what an *obſtacle* this is to the *rearing* that *ſuperſtructure* which was deſigned to be *erected* on this *foundation*.

§. 3. Now to this head will be referred thoſe that from the *miſunderſtanding* of *Rom.* 7. (not obſerving the cuſtome of that *Apoſtle* μεταχηματίζειν εἰς ἑαυτὸν, *figuratively to transferre to himſelf*, in the *firſt perſon*, what belongs to *others*) have made it *reconcileable* with *regeneration*, or *repentance* (for thoſe two words certainly ſignifie one and the ſame thing in *Scripture*) to be in that ſtate which is *there* deſcribed, i. e. to *doe what a man allows* not, but *hates*, v. 15. *the evil which he would not* v. 19. *to be brought into capeivity to the law of ſin, the law in the members, warring againſt the law of the minde*, v. 23. and, upon the ſame account, even *to be carnal, and ſold under ſin*, v. 14. all which muſt *equally* belong to the *perſon* which is there *repreſented*, of whom Miſunderſtanding Rom. 7.

whom *equally* in the *first person* they are all *affirm'd.*

§. 4. That that *chapter* is *really* a *representation* of one, which hath *only* the *knowledge*, not *practise* of his *duty*, and consequently, to the *sinnes*, which he commits, hath the *aggravation* superadded of *committing* them against *knowledge*, against *conscience*, against *sight* of the *contrary law*, is manifest from the *context*, and hath † elsewhere more seasonably been evidenced, And of this I need not many words to declare, how farr it is from being so much as *any part* of *Repentance*, any one of the *ingredients* in it (being indeed no more then either the work of *natural conscience*, or, farther, of the *minde* instructed by the *Law* of *Moses*, but that not of *force* to work the *least obedience* in the man, but *supposed* in that *text* to be joyn'd with all *customary disobedience*, and *captivity* to *sin*) and consequently that if this be mistaken for that, which it is so farre *removed* from being *natural* or *legal knowledge* of duty, *despised* and *transgrest*, for *sincere obedience* to all the *commandments* of *God* and the *former*

† *Annot: in Rom: 7.*

of

of theſe, by ſo *abſurd*, *irrational* a *conceſſion*, be deemed *ſufficient* to render his eſtate *ſafe*, whoſoever hath *arrived* to this, this muſt needs *annull*, and *caſſate* all the *force* of *all* the *Articles* of the *Creed* (although never ſo *firmly* and *explicitly* believed) toward bringing forth *good* life, i.e. *Repentance*, truly underſtood, this *ſuppoſititious no-repentance* being once contentedly *received*, and eſpouſed in *exchange* for it.

§. 5. For who will ever take the *pains* to *maintain* a *painful*, *ungrateful*, perhaps *bloody fight* againſt the *Law of ſin that is in his members* (ὑπωπιάζειν & δουλαγωγεῖν, which are the *works* of the *penitentiary*, on *neglect* of which, the *valianteſt combatant* may prove a *reprobate*, 1 *Cor.* 9. 27.) if ſo much leſſe then a σκιαμαχία or *beating the aire*, v. 26. a bare *diſlike*, or *diſpleaſure* of the *law of the minde*, without ever coming into the *field*, will ſerve the turn to ſecure him of the *crown?* Dangers of impenitence.

§. 6. So again they that, like the *popular Prince*, are *unwilling to diſmiſſe any man without his requeſt*, and therefore, when they finde not a man Wiſhes of repentance.

Sorrow that they doe not wiſh.

man *penitent*, if they can but obtain of him, to *wiſh* that he *were penitent*, or to *grieve*, that he cannot *aſcend* ſo high as that *wiſh*, are content to accept that *wiſh*, or that *grief* for that *Repentance*, which *alone* is the *condition* required by *Chriſt* to reſcue from *periſhing*, What doe theſe again, but *wilfully miſtake* that for *Repentance*, nay is by them that *affirm* it is, *preſumed* and *ſuppoſed* not to be; For if there had been any thing, that could have *approved* it ſelf to be *Repentance*, they had never *deſcended* to thoſe low *enquiries*, after the *wiſh*, and the *grief*, Nay the *wiſh* they had *Repentance*, is founded in the *preſumption* they have it not, and the *grief* that they have not the *wiſh*, is again a *confeſſion* that they have not ſo much as that; And if *they* may be *capable* of *comfort*, who are ſo farre from being *true penitents*, *reform'd*, *new livers*, that the utmoſt they are arrived to toward it, is but an *empty*, ineffectual *wiſh* that they were ſuch (without conſidering the *price*, that muſt be payd, the *pleaſant*, *eſpouſed ſins*, that muſt be *parted* with, if their *wiſh* were granted) then what need all

that

that *Chriſtian life*, thoſe *many years* of *ſevere devotion*, and *profitable ſervice* that the *Apoſtles* meant, and all *Miniſters* endevour to *ſuperſtruct* on this *foundation?*

§. 7. So that frequent *practiſe*, though not *doctrine* of the many, of *ſecure* ſpending in *ſin* the *youth*, and *riper* age, and even all the *remainder* (till the *forerunners* of *death* and *hell* make their *cloſe approaches* to them) and never doubt but the whole *condition* required by *Chriſt*, the *Repentance* he came to *preach*, will in that *laſt ſcene* of their *laſt act*, immediatly before the *exit*, be as *opportunely* and *acceptably* performed, as at any *other* point of their *lives*, What doe theſe but *evacuate* the whole *force* of the *Chriſtian faith*, and abſolutely *reſolve* againſt *building* of *Chriſtian life* upon it. Deferring Repentance to Death-bed.

§. 8. The *unreaſonableneſs*, and *preſumption*, the *danger*, and *deſperate inſecurity* of thoſe, that thus *project*, and in ſtead of that whole *age* of *vital actions*, which are all *little* enough, be they never ſo *liberally* diſpenſed, and never ſo *duly* perform'd, (*vaſtly* diſproportionable to that *eternal*

ternal Crown, which we know is adjudged, a *reward* to *every man*, *according to his work*) have not ſo much as a thought or deſigne all their lives long (nor till thoſe *laſt*, *fearful ſummons extort* it from them) to advance ſo farre as *attrition* and *contrition*, *ſorrow*, and *reſolution* of *amendment*, and then have no means to *ſecure* them of the *truth*, and *ſincerity* of theſe, The *unreaſonableneſs*, I ſay, and *danger* of theſe is † elſewhere *largely* inſiſted on, but never *ſufficiently lamented*, being that which is the *debauching* all parts of the *world*, a *preſumption*, that ingages in all *ſin*, and *ruine*, aſcertains the *life* to be wholly *unprofitable*, and hath the luck among all *profeſſions* of *Chriſtians* to have aides and officers diligent to offer it ſome encouragements; The *Romaniſts* have many, formerly named, and their *extreme Unction*, adminiſtred as the *dying* mans *viaticum* (which S. *James* mention'd as the *ceremony* of his *recovery*) may be added to the *Catalogue*, And others of ſeverall perſwaſions have made them other tenders of *kindneſſe*, and being unwilling to *diſcourage* ſuch *cunctators*,

†Of Death-bed Repentance.

cunctators, alwaies keep them up in *good hope*, that if they are *not yet called* (for that is the *ſtyle* to expreſſe any *impenitent*, *obdurate* ſinner) they may yet with the *thief* be brought in at the *laſt hour*, and ſo (to omit the *deſperate gulf* they are by theſe *vain hopes*, if *God* ſhew not *miracle*, moſt *ſadly plunged* in) are *aſcertain'd* never to *ſuperſtruct* any vital action, on that Divine *foundation*, ſo fitly *prepared* for it.

§. 9. If there be any, that miſtake *ſorrow* for *ſin*, μεταμέλεια, (which it is very ordinary to *finde* in thoſe who carry it to *hell* with them, and which continues in that ſtate of *woe*, as *Charity* doth in *heaven*) and confound it with *repentance* μετάνοια, which is never leſſe then a *converſion*, and *change* of *minde*, theſe by *obtruding* an *unſufficient part* for the *whole*, the *beginning* of a *change* for the *entire* work of *new life*, will fall under the former *guilt* of *obſtructing* this *ſuperſtructure*, and ſo, in a word, will all they, that either through *indulgence* to others, or *fondneſs* to any *ſinne* in themſelves, *ſubſtitute* for *Repentance* any thing that is *leſſe*, then a *ſincere*, *uniform*

Miſtake of Sorrow for Repentance.

uniform Resolution of New obedience, attended with *faithful endevour*, and καρποὶ ἄξιοι, *meet, proportionable, worthy fruits* of this *change forever* after. The *severals* of such *possible*, or *real* mistakes in the *retail*, are not here proper to be insisted on.

CHAP.

CHAP. XIX.

Of the neceſſaries to the ſuperſtructing of good life on this Foundation.

§. 1. THere is ſtill a *fourth* branch of *Diſcourſe* behinde, which by the *laws* of the deſigned *method*, muſt now briefly be conſider'd, What things are *neceſſary* to the *erecting* of this *ſuperſtructure* on this *Foundation*, whether in a *particular Chriſtian*, or eſpecially in a *Church*, or *ſocietie* of ſuch.

§. 2. Where by [*neceſſary*] I mean not the *ſupernatural neceſſaries*, the *preventing*, and *aſſiſting*, and *renewing grace* of *God*, which we ſuppoſe *God* ready to annex to the *Revelation* of his *will*, in the *hearts* of all that with *obedient* humble ſpirits *receive*, and ſincerely *imbrace* it; Nor 2dly, in the *Phyſical* notion of *neceſſity*, that without which the work cannot *poſſibly* be done, the building be erected, for in this ſenſe, as was ſaid, it cannot be affirmed of all the *Articles* of the *Creed*, that they are thus *abſolutely neceſſary*, i.e. that no man can be imagined to *reform* his life, ſo as to be acceptable

Three kindes of neceſſaries.

acceptable to *God*, but he to whom *every* of thoſe *Articles* hath been intelligibly *revealed*; (For of many *plain*, yet *pious Chriſtians* 'tis not certain, that that can truly be now affirmed, and of the pious *Jews* before *Chriſt's* time, it is not ſo much as pretended.)

Morally neceſſary to this end.

§. 3. But by *neceſſary*] I mean that which is *morally neceſſary* to this *end*, i.e. very *uſeful* and *helpful* to advance it, and make it moſt *probable* to be attained, among men of thoſe *tempers*, which we are commonly to look for in the world; Meaning alſo by the *end* to which theſe *means* are ordinable, not onely the *firſt act* of *change*, *reſolution* of *reforming*, but withall the *continuance* and *perſeverance* in ſuch *reſolutions*, and the *bringing forth meet fruits of repentance*, and that again, not in a *ſingle* perſon only, but in a *communitie* or *multitude* of men.

§. 4. And in paſſing our *judgment* on this kinde of *Neceſſaries*, it will not be modeſtly nor ſoberly done, if any of our own *wiſdome* intrude or interpoſe or be willing to make additions to what *Chriſt* & his *Apoſtles* have

have deſigned, and the *Univerſal practiſe* of the *Church* hath ſucceſfully uſed, and *recommended* to us in this kinde; And therefore all that we have farther to doe, is, to *recollect*, what things there are which are thus brought down unto us. What the Univerſal Church of Chriſt hath thought thus Neceſſary.

§. 5. And that will appear to be a *methodical ſucceſſive* obſervation of theſe *ſeverals*, as *degrees* and *ſteps*, *preparative* the one to the other, and all together, thus orderly uſed, *ſufficient* through the *bleſſing* of *God* (and more probable then any courſe we could likely have pitched on) to attain the deſigned *end* ſucceſsfully.

§. 6. A *ſolemn admiſſion* of *Proſelytes*, all that either, being of *age*, deſire that admiſſion for themſelves, or that, in *infancie*, are by others preſented to that *charitie* of the *Church*, with the *deſires* of the *parents*, and *interceſſion* of *ſureties*, that they may be thus early admitted by *baptiſme*, the *Ceremonie* of initiating *Proſelytes*, of entring *diſciples* into the *ſchool* of *Chriſt*. 1. Baptiſme.

§. 7. If the perſons thus admitted be of *years* of *underſtanding*, then ſome competent degree of *inſtruction* is

Of Infants.

is reaſonably to *prepare* for it, which, if they be *baptized* in *infancie*, is timely to *attend*, and *ſecurity* to be taken for the *preſent*, that they ſhall be brought to the *Church* in due time, where that is *preſumed* to be ready for them. And b cauſe in an *eſtabliſhed Church*, where that *inſtruction* is ſecured on all hands, and ſo is reaſonably preſumed to attend *baptiſme*, the *practiſe* of the *Church* hath alwaie been (tranſcribed from the *Apoſtles*) to bring *infant* children to *baptiſme*. we have all reaſon to adhere to that *practiſe*, and to acknowledge with *thankefulneſs* the ſeveral *advantages*, which it contributes, toward the *end* of *redeeming us from all iniquitie*, and *purifying a peculiar people* unto *Chriſt*.

Benefits of that;

The firſt.

§.8. Firſt, on *God's* part, it ſecures to the infant a *non-imputation* of *Adam's tranſgreſſion*, *ſeals* unto him an aſſurance of *God's* not proceeding with him according to the ſtrict *Covenant* firſt made with man, of a *perfect unſinning obedience*, by which we could have no hope to be *juſtified*, and on the contrary receives him into a *Covenant* of *Grace*, where there

is

is *pardon* reached out to all (truly *penitent*) *ſinners*, and *aſſiſtance promiſed* and *engaged* (and beſtowed upon very eaſie conditions, *humility* and *prayer* and *affiance* in him) and this, in a degree proportionable to what now is required of us, as farre as is truly *ſufficient*, and can reaſonably be deſired by a *rational* agent, and as is reconcileable with that *liberty*, which is neceſſary to be *reſerved* to the *will* of *man*, to make him capable of *virtue* and *vice*, and conſequently of *reward* and *puniſhment*; And this is a *neceſſary* expedient to deliver from the *encumbrance* and weight of *fears*, and to beget a *lively* and a *quickning* hope, and ſo 'tis in it ſelf one excellent *principle* of *action*, (which *ſlackneth* for want of *encouragement*, and cannot chooſe but be *inlivened* by ſuch *pregnant* grounds of it) and thus it muſt needs appear to be, whenſoever the *Infant* attains to years and means of *underſtanding* it.

§. 9. *Secondly*, it is the entring the *Infant* into the *Church*, where the means of *knowledge* of *duty* dwells, and where it is *early communicated* to The ſecond.

all, and ſo to this *infant* as ſoon as he is capable of receiving it, And the *advantage* hereof is ineſtimable, to be thus *early taken up* and *prepoſſeſſed* by *Chriſt* before any other *Competitor* hath made his claim, or gotten *admiſſion* or hold or *intereſt* in him.

The third. §. 10. *Thirdly*, it is the impoſing a *band* and *ſacramental obligation* upon him, an *oath*, a *vow*, which being the *condition*, upon the *conſtant* performance whereof all the *promiſes* of *endleſſe* bliſſe are made over to him by *God*, it is not poſſible for one that *prizeth* his own good, to wiſh it had not been made, or *deliberately* to *reſcind* or *diſclaim* the ſtanding *obliged* by it, And by this means it layes an *abſolute neceſſity* on every one that hath been *baptized*, to undertake the performance of *Chriſt's condition*, i.e. of a *pious* and *Chriſtian life*.

The fourth. §. 11. *Fourthly*, it is ſolemnized with the *prayers* and *benedictions* of the *Church*, which are alwaies of great *efficacie* to bring down that which is prayed for, but are eſpecially ſo, when they are annexed to an *Inſtitution* of *Chriſt* (ſuch as *Baptiſme* is known to be) and the *effect* of thoſe

bene-

benedictions being the *preventions*, and *illuminations*, and *assistances*, and *inspirations* of *God's* good *Spirit*, the heavenly *auxiliaries*, and *secret hand*, by which *God* hath promised to *fight* against *Amalek*, against *sin forever*, this together with the former advantages is very instrumental toward the *beginning* of this course, and ingaging the *infant* betimes to a constant *perseverance* in it. And accordingly *baptisme* in the *Scripture*, and the rest of the particulars which are to attend it, as in some respect they are to be looked on, as *privileges*, and *advantages* afforded us by *Christ* (for such beyond all other things are those, that *effectually* induce *reformation*, or *Christian life*) so are they most frequently considered as *bands* and *obligations*, and *seals* of the *Christian's Covenant* with *Christ*, whereby he ingages his soul to a *faithful* performance of his part of the *Covenant*, and cannot now without *perjurie* and *Apostasie* wilfully recede from it.

§. 12. After *Baptisme* (when that is in *infancie* received, as now in a *Christian Church* we suppose it to be) Catechizing.

ſucceeds in the next place *Inſtruction* and *inſtitution* in the *nature* and ſeveral branches of that *vow* which was made at the *Font*, and this in ſuch a *ſhort*, *perſpicuous*, *intelligible* manner, and in ſo particular *addreſſe* and *application* to every ſingle perſon (which, with the *narrow-mouthed bottle* in *Quintilian*, will not probably be filled with throwing whole *buckets* of water over it (to which *preaching* is moſt fit to be compared) and therefore requires to be taken *ſingle* in the hand, and to have that which is *needful*, *warily* and with *care* infuſed into it) that it is hardly imaginable how a more *provident* courſe ſhould be taken, then is by the *Church* appointed to be uſed, to convince every young perſon of his *obligation*, and to qualifie him judiciouſly and warily to take that *oath* in his *own* perſon, which was by *proxies* formerly taken for him, and what greater band can lie on any to undertake the *duties* of *Chriſtian life*, then the thus ſurveying and *renewing* of that *oath*.

Confirmation.

§. 13. And what is thus prepared for in *Catechizing* is in the third place performed by *Confirmation*, a moſt profitable

profitable uſage of the *Church* tranſcribed from the *practiſe* of the *Apoſtles*, which conſiſts in *two* parts, the *childe's* undertaking in his own name every part of the *baptiſmal vow* (having firſt approved himſelf to *underſtand* it) and to that purpoſe, that he may more ſolemnly enter this *obligation*, bringing ſome *Godfather* with him, not now (as in *baptiſme*) as his *Procurator* to *undertake* for him, but as a *witneſs* to *teſtifie* his entring this *obligation*, which one thing being *heedfully* and *piouſly* performed, is the greateſt *ingagement* imaginable to the performance of the *matter* of the *vow* (in which all *Chriſtian belief* and *practiſe* is folded up) conſidering that every act of *preſumptuous* ſin, which ſhall ever be committed againſt that *vow*, brings the *guilt* of *formal* downright *perjurie* along with it; together with the *puniſhment* that belongs to that great and *criminous* guilt, and the *forfeiture* of his *right* and *claim* to all thoſe *mercies*, which either in *Baptiſme* or *Confirmation* are made over to him by *Chriſt*. The firſt part thereof.

§. 14. The *ſecond* part of *Confirmation* is the *prayer* and *benediction* The ſecond.

of the *Bishop*, the *successour* of the *Apostles* in this office, and that made more solemn by the *Ceremony* of *Imposition* of *hands*, a *custome* indeed of the *Jewish parents* in *blessing* their *children*, but taken up by the *Apostles* themselves, in stead of that *Divine Insufflation*, which *Christ* had used to them in *conferring* the *holy Ghost* upon them, *Joh.* 20. 22. as an *outward signe* of the same; as for *holy Orders*, *Act.* 6. 6. so for *Confirmation* of *believers* after *baptisme*, *Act.* 8. 18. And the matter of this *benediction*, and *petition*, being the *strength* of *Christ*, the *daily increase* of the *manifold gifts* of *grace*, the *Spirit* of *wisdome*, *understanding*, *counsel* and *ghostly strength*, of *knowledge* and true *godliness* and *holy fear*, as the bestowing of these upon the *childe* is both the *strengthning* and *ingaging* him to all *piety*, to the *Bishop's prayer* being thus, by virtue of his *office*, offered up, and having the *suffrages* of the whole *congregation* to joyn with it, and being commenced to *God* for that *boon* (the *Spirit*) which he hath promised to grant to our *importunity*, it may most *reasonably* be presumed

to

to be of *force* and *efficacie* with *God* to bring down that *grace* which may inable to *will* and to *doe*, on *all* that come duly *qualified* to receive it.

§. 15. To which I may adde, that this being designed by the *Church* to *certifie* those that are thus *confirmed* of *God's favour* and *gracious goodness* toward them, it hath all the *advantages* that either *hope* of *acceptance* and *reward*, or a *grateful* sense of mercies received can adde to it, to *engage* and *oblige* us to a constant *obedience* to him.

§. 16. *Fourthly*, those which are thus *confirmed*, are thereby supposed to be fit for *admission* to that other *sacrament* of the *body* and *blood* of *Christ*, instituted in the *close* of his *last supper*: And that, whether it be considered, 1. as an *institution* of *Christ* for the solemn *commemorating* of his *death*; or 2. as a *sacrifice Eucharistical* performed by the *Christian* to *God*; or 3. as the κοινωνία *communication* of the *Body* and *blood* of *Christ*, the means of conveying all the benefits of the *crucified Saviour* unto all, that come fitly *prepared*, and *qualified* for them; or whether 4. as

The Lord's Supper.

In five considerations.

a *federal rite* betwixt the *ſoul* and *Chriſt*, *eating* and *drinking* at his *table*, and thereby engaging our *obedience* to him; or *laſtly*, as an *embleme* of the moſt perfect *divine charity* to be obſerved among all *Chriſtians*; In all and every of theſe reſpects, I ſay, it is doubtleſſe an inſtrument of great *virtue*, that hath a peculiar *propriety* to engage the receiver to *perſevere* in all *piety*. And that yet farther improved by the frequent *iteration*, and *repetition* of that *ſacrament*.

The firſt. §. 17. 1. As it is the *commemorating* the *death* of *Chriſt*, ſo it is the *profeſſing* our ſelves the *diſciples* of the *crucified Saviour*, and that ingageth us to *take up his croſſe and follow him*, and not to fall off from him for any *temptations*, or *terrors* of *death* it ſelf, but to *reſiſt* to *blood* (as *Chriſt* did) in our *ſpiritual* ἀγῶνες, our *Olympicks* or *combates* againſt *ſin*.

The ſecond. §. 18. 2dly, As it is the *Euchariſtical Chriſtian ſacrifice*, ſo it is formally the *practiſing* of ſeveral acts of *Chriſtian virtue*, 1. of *prayer*, of *thanksgiving*, of all kinde of *piety* towards *God*; 2. of *charity* to our *brethren*,

brethren, both that *ſpiritual*, of *interceding for all men, for Kings*, &c. 1 *Tim.* 2. 1. and *corporal*, in the *offertorie*, for the *relief* of thoſe that want; and 3. the *offering up* and ſo *conſecrating* our ſelves, our *ſouls* and *bodies* to be a *holy, lively, acceptable ſervice* to *God*, the *devoting* our ſelves to his *ſervice* all our daies, And this laſt a *large comprehenſive* act of *piety*, which contains all *particular branches* under it, and is again the *repeating* of the *baptiſmal vow*, and the yet *cloſer* binding of this *engagement* on us.

§. 19. 3dly, As it is by *God deſigned*, and, as an *inſtitution* of his, *bleſſed* and *conſecrated* by him into a *ſacrament*, a *holy rite*, a *means* of *conveying* and communicating to the worthy receiver the *benefits* of the *body* and *blood* of *Chriſt*, that *pardon* of *ſin* and *ſufficience* of *ſtrength* and *grace*, which were *purchaſed* by his *death*, and *typified* and *conſigned* to us by the *ſacramental elements*, ſo 'tis again the ridding us of all our *diſcouraging fears*, and the *animating* and *obliging* of us to make *uſe* of that *grace*, which will carry us (if we doe not wilfully *betray* our *ſuccours*) *victori-* The third.

ously through all *difficulties.*

The fourth. §. 20. 4thly, As it is a *federal rite* betwixt *God* and *us* (as *eating* and *drinking* both among the *Jewes* and *heathens* was wont to be) so 'tis on our part the *solemn undertaking* of the *condition* required of us to make us capable of the *benefit* of *God's* new *Evangelical covenant*, and that is *syncere* performance of all *duties* prescribed the *Christian* by *Christ*, And he that doth no longer expect good from *God* then he *performs* that *condition*, is *ipso facto* devested of all those *fallacious flattering hopes*, which pretended to make *purifying* unnecessary, and must now either live *purely* and *pionsly*, or else *disclaim* ever *seeing* of *God.*

The fift. §. 21. *Lastly*, As this *supper* of the *Lord* is a *token* and *engagement* of *charity* among the *disciples* of *Christ*, so it is the supplanting of all the most *Diabolical sins*, the *filthiness* of the *spirit*, the *hatred*, *variance*, *emulation*, *strife*, *revenge*, *faction*, *schism*, that have been the *tearing* and *rending* of the *Church* of *God* (oft-times upon pretense of the greatest *piety*) but were by *Christ*, of all other things,

things, moſt paſſionately diſclaimed, and caſt out of his *Temple*, And if by the admonitions, which this *Emblome* is ready to afford us, we can think our ſelves obliged to return to that *charity* and *peaceable-mindedneſs*, which *Chriſt* ſo frequently and vehemently recommends to us, we have his own *promiſe*, that the *whole body* ſhall be *full of light*, *Mat.* 6. that all other *Chriſtian virtues* will by way of *concomitance* or *annexation*, *accompany* or *attend* them in our *hearts*.

§. 22. And the ſeveral happy *influences* of all and each of theſe *conſiderations*, eſpecially when they are ſuperadded to the *three* former grand inſtruments, and frequently, every *month* at leaſt, and every *great Feſtivity*, called in to *reinforce* our *watch*, to remand us to our *ſcrutinie* (the *examination* and *ſearch* of our *hearts* and *purging* out all *impurity*, that hath been contracted in thoſe intervals) and to *renew* our *vows* of *temper* and *vigilance*, may very reaſonably be allowed to have ſome conſiderable *virtue* and *efficacy* in them, to advance that work, for which *Chriſt* came out from the *boſome* of his

The frequency of Receiving it.

his *Father*, to *ſuperſtruct* the *practiſe* of all *virtue*, where the *Faith* of *Chriſt* is once *planted*.

§. 23. After theſe *four*, which are thus *ſubordinate* and *preparative* the one to the other, the *later* ſtill bringing with it an addition of *weight* to the *former*, *Two* more there are which are ſeveral from, and yet being of *continual uſe*, are interweaved and mixt with every of theſe, and having their *diſtinct energie* proper to themſelves, when they are in *conjunction* with the former, or added to them, they muſt needs accumulate and ſuperadde a conſiderable weight unto them.

The uſe of Liturgie. §. 24. The *firſt* is the *uſe* of *Liturgie*, the *ſecond* the *word* of *exhortation* among the *Jewes*, and in the *Apoſtles* times, and proportionable to that the *ſermons* or *homilies* of the *Church*.

The uſe of Liturgie. §. 25. The *Liturgie* as it contains the whole *daily office*, conſiſting of *Confeſſion*, *prayers*, *Pſalms*, *hymnes*, *reading* of the *ſcripture* of both *Teſtaments*, *Creeds*, *ſupplications*, *interceſſions*, *thanksgivings*, injunctions of *Geſtures* and of *Ceremonies*, and of *Holy-*

Holy-daies, is both the exerciſe of *many* parts of *Piety*, and the *conſervatory* of the *Foundation*, on which all *Piety* together is regularly *built*, and a means of *hightning devotion* and infuſing *zeal* into it; And the *diligent*, *worthy*, *continual* (in ſtead of the *negligent*, *formal*, *rarer*) uſe of it, and the *unanimous* accord of whole *ſocieties* and *multitudes* herein, would certainly be very *efficacious* advancers of all *Chriſtian virtue*, of *piety*, of *charity*, of *purity*, over the world, of the *two* former *directly*, and of the later by way of *diverſion*, the *frequent* performance of ſuch *offices*, *obſtructing* and ſealing up the *fountains* of *impurity*, and intercepting that *leiſure*, which is neceſſary to the entertaining the beginnings of it.

§. 26. So for *Preaching* or *exhorting* the *people* by way of *Homilie*, it appears to have been received from the *Jewiſh* by the *Chriſtian Church*, and by the phraſe, by which it is expreſſed in the *Acts* [*a word of exhortation to the people*] it appears to have been generally imployed in *reprehenſion* of *vices* and *exhortation* to *virtuous living*. And if we ſurvey the *Homilies* Of Preaching.

Homilies of the *Antient Church* (such are those of S. *Chrysostome* most eminently) we shall discern that as upon *Festival daies* the *subject* of the *Homilie* was constantly the business of the *Day*, the clearing the *mysterie*, the *incarnation* of *Christ* &c. and the recommending the *actions* or *sufferings* of the *Saint*, and raising mens hearts to acknowledge the *goodness* of *God* in setting up such *exemplary* patterns and *guides* before us, So upon *other* daies, after some short *literal* explication of some place of *scripture*, the custome was, not to raise *doctrinal* points, according to every *preachers* judgment or phansie, but presently to fall off to *exhortation* to *temperance*, *continence*, *patience*, and the like *Christian virtues*, which either the *propriety* of the *Text*, or the *wants* and *sins* of the *auditory*, or the *times* suggested to them. And this so farre from being a *fault* in their *method* of *preaching*, that it was an *eminent exemplary* piece of *Christian prudence*, observable and *imitable* in them, as a means of keeping *false* or *unnecessary definitions* out of the *Church*, which tend to the increase of

of *diſputes* and *contentions*, and whilſt they they doe ſo, are not to the *edification* and *benefit*, but to the *deſtruction* and *miſchief* of the hearers.

§. 27. Of this *uſage* of the *Church* it is moſt viſible, if it be but by the *ill* uſes which are made of it many times in *ſtirring* up *ſeditions*, *rebellions*, *murthers*, *hatreds*, *animoſities*, *calumnies*, *revilings of ſuperiors*, &c. in diſſeminating of *hereſies*, infuſing of *prejudices* &c. what advantage may be had toward the advancement of all parts of *Chriſtian life* by a due performance of it, 'Tis very much in the power of a *popular Orator* to repreſent *vices* in ſo *formidable*, yet juſt appearances, and to ſet out each *virtue* in ſo *amiable* a *form*, and to *apply* this ſo *particularly* to thoſe that are concerned to be thus wrought on, that the *Covetous* perſon ſhall flie from, and ſcatter (moſt *liberally*) his *beloved Idol*, *wealth*, the *rageful* perſon ſhall finde a *calm*, the *luſtful* a *coldneſs* inſenſibly infuſed upon his breaſt, and the *auditor's phanſie* and *ſenſitive affections* being called in to joyn with his *reaſon* and the *Spirit* of *God*, it will by the *bleſſing* of that

Spirit

Spirit be in the power of *meditation*, to *radicate* theſe *ſeeds*, to *fix* this *tranſient gleam* of *light* and *warmth*, to *confirm inclinations* and *reſolutions* of *Good* (received in at the *ear*) and give them a *durable* conſiſtence in the *ſoul*.

Viſitation of the Sick.

§. 28. Next to this is the *ſpiritual* perſons being called for (and obeying the ſummons) to *viſit* the *ſick*, *Jam.* 5. 14. to aſſiſt him in the great work of diſcuſſing and examining his *conſcience*, of making his ſearch as particular as it can, whether it be any *ſin* either *unreformed*, or unſufficiently *mortified*, which may have laid him under *God's* preſent diſpleaſure, and brought that *diſeaſe*, as a *piece* of diſcipline, upon him. In this condition the *rod* of *God* hath a *voice* to be heard, and he whoſe *office* it is in publick to explain the *oracles* of *God* for the uſe of the *Church*, and to apply them to each mans wants, is now to preach on this *new text*, and expound to the *ſick* man (as farre as by the *cloſeſt inſpection* he can judge) the particular meaning of the *voice*, the *interpretation* of *God's* meſſage to him, And if he be not able, like *Daniel*

niel to interpret *Nebuchadnezzar's dream*, or *Belſhazzar's hand-writing* on the *wall*, which was the work of a *Prophet* extraordinarily *inſpired*, yet he may, without the *ſpirit* of *divination*, diſcern that *affinity* and *dependence* betwixt the man's *unreformed* ſins, and *God's* hand of *puniſhment*, which may be ſufficient ground of ſuperſtructing *Daniel's exhortation* of *breaking off his ſinnes by repentance, and ſhewing mercy to the poor*, by *humiliation, ſincere reſolution* and *vow* of *new life*, and by *meet fruits* of ſuch *reformation*, the higheſt works of *charity* and *piety*, that the patient is capable of. And beſides that this method may receive ſo much force (and probably prove *ſucceſsful*) by aſſiſtance of thoſe *impreſſions*, that the deſire of *recovering* the former health may have upon the patient (when he conſiders the *pardon* of *ſinnes*, which ordinarily introduced *Chriſt's corporal cures*, and prudently judgeth how improbable it is, that *God*, which for any *ſin* committed hath inflicted this *diſeaſe*, ſhould *remove* it before *reformation*, or if he doth, muſt doe it as an act of higher

wrath

wrath and *punishment*) Besides this, I say, the time of *sickness*, or any other *affliction*, is like the *cool* of the *day* to *Adam*, a *season* of peculiar *propriety* for the *voice* of *God* to be *heard* in the mouth of his *messengers*, and so may, by the *assistance* of united *prayers* for *God's* blessing on his own *instruments*, be improved into a very *advantageous opportunity* of *begetting* or *increasing* spiritual *life* in the *soul*, and cannot without great guilt of *unkindness* and *treachery* to that most *pretious* part be *neglected* or *omitted* by us.

Spiritual Conference.

§. 29. And the *analogie* holds, though not in the same *degree*, yet in the *proportion*, to every other *season* or *person*, who is under the *power* of any *unreformed* sin, or is *doubtful* of the *sincerity* of the *kinde*, or *sufficience* of the *degree* of his *change*, and is not so *fit* or *competent* a *judge* of his *own* estate (if upon no other score but because his *own*) as any other *fellow Christian* of no deeper *judgment* then himself, or as the *spiritual* person, whose *office* it is to *watch* for his *soul*, and is probably furnished with more *skill*, *fidelity* & *zeal* toward the doing

doing of it, may be deemed to be. And in this caſe the uſe of *ſpiritual conference* (which is at all times very *profitable*, yea and *pleaſant* to every *diligent humble Chriſtian*) is unimaginable and unſpeakable, eſpecially if it be *free* and *unreſtrained*, having all the *advantages* of the *divineſt friendſhip*, and withall all the *contentments* and *ſatisfactions* of it (which are exceedingly great, and agreeable to *rational* ingenuous natures) and bearing an image and lively reſemblance of that *converſation* which is among *Angels* and *beatified Saints*, a *communication* and *conjunction* of *ſouls*, deſigned to our higheſt *intereſts* and *concernments*, the *countermining* and *eradicating* of *ſin*, *mortifying* this or that *paſſion*, *rage*, or other ſenſual *deſire*, and *contending* for the *higheſt exaltation* and *improvement* of our *natures*, all *growth in grace*, *and the* practical *knowledge of our Lord and Saviour Jeſus Chriſt*.

§. 30. Many inhaunſments of this *ſpiritual* uſeful, though more *private exerciſe*, might be farther noted, and *rules* for the more *advantageous practiſe* of it, eſpecially that there were

ſome

ſome *eminent* perſons, of known *abilities, experience, judgment, gravity, fidelity, zeal* to all *Chriſtian virtue* and the *good* of *ſouls* ſet apart to this one *office* of *ſpiritual* conference, in every *Province*, and all men *rationally* convinced of the great *benefits* that might be reaped by a frequent *reſort* to them in all poſſible times of *need*, and of the no *kinde* of *detriment* or *diſadvantage*, that they can ſuffer by it.

The power of the Keyes.

§. 31. But beyond all theſe there is another very *efficacious method* ſtill behinde, of which the *Apoſtle* ſaith, that it was not *carnal* or *weak*, but *mighty to God*, or *very powerful*, for the *bringing down* of *ſtrong holds*, for the *ſubduing* of the moſt *obſtinate, contumacious ſinner*, and bringing him into the *obedience* of the *faith* of *Chriſt*, and that is the *power* and *exerciſe* of the *Keyes* committed to the *Apoſtles* & their *ſucceſſors* by *Chriſt*, the *weapons of their warfare*, as Saint *Paul* calls them, the means of diſcharging their *office* to the *good* of *ſouls*.

§. 32. For when any *baptized, inſtructed, confirmed, communicated Chriſtian*,

Christian, which hath participated of the *Liturgie* and *Sermons* of the *Church*, shall in despight of all these *obligations* (very *competent* and *sufficient* to have *restrain'd* him) break out into any *known wilfull scandalous* sin, this course is then ready at hand, to be sent as an *officer* to *arrest* and *reduce* him, First the *admonitions*, *fraternal* or *paternal*, of his *fellow Christians*, or of the *Governors* of the *Church*, then more *publike reprehensions* and *increpations*, and upon the *unsuccessfulness* of all these milder *medicaments*, the use of that stronger *Physick*, the *Censures* of the *Church*, either πρὸς ὥραν for a *determinate*, shorter *space*, or else *indefinitely*, *usq; ad reformationem*, untill he *reform* and *return*, and then when he doth so, the *admitting* him to *penance*, to *approve* the *sincerity* of his *change* by *meet fruits* of *repentance*, and then, and not till then, allowing him the *benefit* of *absolution*.

§. 33. The *efficacy* and *usefulness* of this last *method* hath elswhere been shewn at large (in a *Tract* on that *subject*) especially upon the score of *shame*, when he that will live the life

of

of a *heathen*, go on *unreformed* in any *open* ſin, ſhall not be allowed the *honour* of a *Chriſtian name*, of an ordinary good *reputation* among men, but be *baniſhed* and *interdicted* the enjoyment of thoſe *ſacred privileges*, which the meaneſt of *Chriſt's flock* is allowed by him. What theſe *loſſes* are, is ſufficiently known, and ſet off by the *Apoſtles* ſtyle, expreſſing them by καθαίρεσις and ἀπόλεια, *deſtruction* and *exciſion*, and the like; As for that other of *ſhame*, the *efficacy* that belongs to it, may be diſcerned by that *antient Apophthegm* of *Cleobulus*, the *fift* of the *ſages* of *Greece*, Μάλιστα σωφρονεῖν δῆμον, ὅπου τὸ ψόγον μᾶλλον οἱ πολῖται δέδοικασιν, ἢ τὸν νόμον, *that that people are compoſed to the greateſt ſobriety, among whom the citizens ſtand in more fear of diſpraiſe, then of law*; ſuppoſing that ſtate to be beſt *qualified*, where *virtue*, and every part of good living, which *laws* are wont to preſcribe, hath acquired ſo great a *credit*, and *reputation* among all, that without *fear* of *puniſhment* from *laws*, or *Magiſtrates*, the very dread of *ſhame* and *diſgrace* ſhall be able to contain all men within

* *Stobæus, ſer:* 41. *p.*268.

in the *bounds* of *exact* living, and awe them from *admitting* any thing which is *foul*, or *ſinful*. To which purpoſe alſo is that of † *Hippodamus* the *Pythagorean*, that there be *three cauſes of virtue* (φόβος, ἐπιθυμία, αἰδὼς) and *ſhame* is the laſt of them, of which, ſaith he, (τὰ ἔθη δυναντῆται ἐμποιῆσαι δόξαν, &c.) *good cuſtomes are able to infuſe a dread into all men, that are* καλῶς ἐπιτήδευλες *well cultivated*, and make them αἰδῆσθαι τὰ αἰσχρὰ πράττειν, *to have a reverence*, or *pudicitious*, chaſte *fear of doing any thing which is ill*. And according to this *prudential* notion of theſe *wiſe men* of the world, is this piece of *Chriſtian diſcipline* inſtituted by our *Saviour*, to deprive *vice* of its greateſt temptation, the *praiſe* of *men*, to exalt and ſet up *virtue*, the onely *creditable* thing, and brand ſin as infamous, And if this of *ſhame* ſuperadded to the former of *loſſe* (and both being met together, as the ſinners portion here, perfectly *prefiguring* the *two* ſaddeſt ingredients in *hell*, *deprivation* of the *bliſsful viſion*, and *confuſion* of *face*) cannot prove *efficacious* and *ſucceſsful* to the mortifying of *unprofitable* vice, the

† *li. de Republ:*

the *Church* doth then give over the *patient* as *desperate*; pretends not to any farther *methods* of working on such *obdurate* sinners.

This the last Ecclesiastical means.

§. 34. Nor indeed is it *reasonable* it should, when beside the *Foundation* (consisting of so many *stones*, each of them *elect* and *pretious*, *chosen* by the *wisdome* of *heaven* for this admirable work of *reforming* the most obdurate *Jew* or *heathen*) this *series* and *succession* of so many *powerful methods* being farther prescribed by *God* and administred by the *Church*, have found so discouraging a reception, that nothing but the violence of *storming* or *battery* (the course which *God* is forced to take for the *destroying*, but cannot without changing the course of *nature*, for the *converting* of *sinners*) can hope or pretend to prove *successful* on them.

The necessity of Governors in the Church.

§. 35. What hath been said of the *wise* disposition of *God* in *preparing* & *instituting* this *series* of *necessaries* for the effecting this great work, the *reformation* of mens lives (the latter annext to the former, each to adde *weight* and *authority*, and to vindicate the *contempts* of the former) might

might more largely be inſiſted on yet, on a farther deſigne, to give us a juſt value of that ſacred *office*, which *Chriſt* fixed in the *Church* in his *Apoſtles* and the *Biſhops* their *ſucceſſors*, and honoured it and them in this eſpecially, that he hath put theſe *weapons* into their hands, *intruſted* to, and inveſted in them the *Power* of *diſpenſing* all theſe, and by that means rendred them *neceſſary* to the *planting* and *ſupporting* a *Church* of vital *Chriſtians*, to the maintaining of *pious* practiſe in any *community* of *Profeſſors*. But this would ſoon ſwell this diſcourſe beyond the limits deſigned to it.

§. 36. All that is behinde will be by way of *Comment* on that part of the *Church* of *England's charity*, which hath conſtantly called to *God*, that he will *inſpire continually the Univerſal Church with the Spirit of truth, unity, and concord, and grant that all they that doe confeſſe his holy name may agree in the truth of his holy word, and live in unity and godly love.* The Concluſion.

A Prayer.

A Prayer.

O Moſt gracious Lord God, the Creator of all things, but of men and all mankinde a tender compaſſionate father in Jeſus Chriſt, thou that haſt enlarged thy deſignes and purpoſes of grace and mercy, as the bowels and blood-ſhedding of thy Son with an earneſt deſire that every weak or ſinfull man ſhould partake of that abyſſe, that infinite treaſure of thy bounty, Thou that haſt bequeathed to us that Legacie and example of a ſacred inviolate Peace, a large diffuſive charity, We meekly beſeech thee to overſhadow with thy heavenly grace the ſouls of all men over all the world, O Lord, thou lover of ſouls, to bring home to the acknowledgment and embraces of thy Son all that are yet ſtrangers to that profeſſion, and in whatſoever any of us, who have already received that mercy from thee, may be any way uſeful or inſtrumental to that ſo glorious

glorious end, to direct and incline our hearts toward it, to work in us all an holy zeal to thy name, and tender bowels to all thoſe whoſe eternity is concerned in it. O give us a true ſerious full comprehenſion and value of that one great intereſt of others, as well as our ſelves, ſhew us, the meaneſt of us, ſome way to contribute toward it, if it be but our daily affectionate prayers for the enlarging of thy kingdome, and the care of approving all our actions ſo, as may moſt effectually attract all to this profeſſion. And for all thoſe that have already that glorious name of thy Son called upon them, bleſſed Lord, that they may at length, according to the many engagements of their profeſſion, depart from iniquity, that that holy city, that new Jeruſalem may at length according to thy promiſe deſcend from heaven, prepared as a bride adorned for the husband Chriſt, that that tabernacle of God with men may be illuſtriouſly viſible among us, that we may be a peculiar people, and thou our God inhabiting in power among us, that we which have ſo long profeſſed

thee, and been inſtructed by thee, may no longer content our ſelves with that form of knowledge, which ſo often engenders ſtrife, contentions, animoſities, ſeparating, and condemning one another, and that moſt unchriſtian deteſtable guilt of blood, but endevour and earneſtly contend for the uniform effectual practiſe of all the precepts of thy Son, the fruits and power of all Godlineſs, that all the Princes and people of Chriſtendome, the Paſtors and ſheep of thy fold may at length in ſome degree walk worthy of that light and that warmth, that knowledge and thoſe graces, that the ſun of righteouſneſs with healing in his wings hath ſo long poured out upon us. Lord purge & powerfully work out of all hearts that profaneneſs and Atheiſticalneſs, thoſe ſacrilegious thirſts and enormous violations of all that is holy, thoſe unpeaceable, rebellious, mutinous, and withall tyrannizing cruell ſpirits, thoſe prides and haughtineſſes, judging and condemning, defaming and deſpiſing of others, thoſe unlimited ambitions and covetings, joyned with the invaſion and violation

tion of others rights, thoſe moſt reproachful exceſſes and abominable impurities, which to the ſhame of our unreformed obdurate hearts, doe ſtill remain unmortified unſubdued among us, but above all, thoſe infamous hypocriſies of ſuborning religion to be the engine of advancing our ſecular deſignes, or the diſguiſe to conceal the fouleſt intentions, of bringing down that moſt ſacred name whereby we ſhould be ſaved, to be the vileſt inſtrument of all carnality, and by the power of thy convincing Spirit, Lord humble and ſubdue all that exalts it ſelf againſt the obedience of Chriſt. And when thou haſt caſt out ſo many evil ſpirits, be pleaſed thy ſelf to poſſeſſe and inrich our ſouls, to plant and root and confirm and ſecure in us all thoſe pretious fruits of piety, and faith, and obedience, and zeal toward thee; of purity, and meekneſs, and ſimplicity, and contentedneſs, and ſobriety, in our ſelves; of juſtice, and charity, and peaceableneſs, and bowels of mercy, and compaſſion toward all others; that having ſeriouſly, and induſtriouſly, as our holy vocation ingages

us, uſed all diligence to adde unto our faith, virtue; and to virtue, patience, and perſeverance in all Chriſtian practiſe, we may adorn that profeſſion, which we have ſo long depraved, and having had our fruit unto holineſs, we may obtain our end everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

The

The Contents.

CHAP. I.

THe Notation of the word Fundamental. Page 1

CHAP. II.

The Diviſion of the diſcourſe into four parts, What are Fundamental in general. 15

CHAP. III.

A particular view of Fundamentals, Jeſus Chriſt indefinitely. 24

CHAP. IV.

Jeſus Chriſt Crucified. 35

CHAP. V.

Jeſus Chriſt raiſed &c. 38

CHAP. VI.

Other Articles of Belief in Chriſt. 42

CHAP. VII.

The Faith in Baptiſme. 56

CHAP. VIII.

Of the Creeds in general, and firſt of the Apoſtles Creed. 58

CHAP.

CHAP. IX.

Of the Nicene and Athanasian Creeds together; and severally of the Nicene. 82

CHAP. X.

Of the Athanasian Creed. 91

CHAP. XI.

Of the Superstructure, and the particular branches thereof. 94

CHAP. XII.

Of the Doctrines that hinder the superstructing of good life on the Christian belief, first among the Romanists, a Catalogue of them, especially that of the Infallibility of the Church, 2. Among others, 1. that of the Solifidian. 108

CHAP. XIII.

Of the Fiduciarie. 120

CHAP. XIV.

Of Christ's dying for none but the Elect. 130

CHAP. XV.

Of the irrespective decrees of Election and Reprobation. 145

CHAP. XVI.

Of the Predetermination of all things. 156

CHAP.

CHAP. XVII.

Of the Spirits acting all things within the man. 192

CHAP. XVIII.

Of the Miſtakes concerning Repentance. 202

CHAP. XIX.

Of the neceſſaries to the ſuperſtructing of gōod life on this Foundation. 211

A Prayer. 240

THE END.

ERRATA.

PAge 51. line 12. re: *Chriſt* p.60. §.4 l.9. re: *Eutychen*
p.77. l.1. after *omitted* adde)
p.90. l.25. after *practiſe* adde ,
p.95. l.17. after *the* adde *moſt*
p.110. marg: the note *ſubditos* with that next following it, *Valdi*— belong to p.111. l.7. and the word *guilt*
p.111. the note *Summorum*— belongs to lin. 19. and the word *deviabilis*
p.111. the note Πῶς belongs to p.112. l.16. and the word *ſecure*
p.114. l.19. after *principle* for (put ,
l.20. after *falſhoods* for) put ,
l.21. after *practiſes* adde (l.23. after *bread*, adde *of*
l.24. after *God* adde)
p.128. l.4. after *not* re: *but be reaſonable*
p.172. l.19. after *nature* adde *and*
p.178. l.10. dele *was*
p.189. l.20. re: χρυσὸν
p.198. l.17. re: §.11.
p.200. l.5. for *if* re: *of*
p.204. l.27. after *being* adde (l.30. after *God* adde)
p.206. lin.9. after *Repentance* adde *which is not repentance*
p.213. l.17. after §.6. re: *Firſt*
p.219. l.3. for *in* re: *of*
p.223. l.7. for *ſervice* re: *ſacrifice*
p.229. l.26, re: *diffuſed*